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LETTER FROM MR. DWIGHT, DECEMBER
9, 1845.

*Letter from the Grand Vizier—Sabbath
at Nicomedia.*

THE last letter of Mr. Dwight, published in the March Herald, contained a brief notice of a visit recently made by him to Nicomedia and Ada Bazar. In that letter he promised to give a full account of this excursion, at an early day. The present communication has been written in fulfilment of this promise. By a comparison of dates it will be seen that Mr. Dwight's visit to Nicomedia was two months subsequent to that of Mr. Smith, described in the Herald for March.

The importance of Ada Bazar, and the proportion of the Armenians in it, may be inferred from the following statistics. The number of Turkish houses is 2,000; of Armenian, 1,160; of Greeks, 140 to 170. If we allow five persons to each house, according to Mr. Dwight's estimate, we have for the entire population, about 16,500; for the Armenians alone, about 6,000. That there are even a few persons in such a place, who love the Lord Jesus Christ in sincerity, and who will strive and pray for the enlargement of his kingdom there, should excite our gratitude to the God of missions, and encourage us to labor for all who sit in darkness.

You will, no doubt, remember that Mr. Schneider was very unceremoniously

driven out of Ada Bazar, last summer, by order of the Governor and Judge. Complaint was made at the time to the Porte by our excellent minister, Mr. Carr; but no redress, nor even an apology, has been offered for this gross outrage upon the rights of an American citizen. The knowledge of these facts, of course, gave me some anxiety as to what manner of reception I might meet with in that place; and hence I applied, through our esteemed friend, Mr. Brown, United States Chargé d' Affaires at this court, for a special letter from the Porte to the Governor of Ada Bazar, ordering him to protect my person and property from harm. My reason for making such a request, namely, the treatment of Mr. Schneider, was fully stated, both in my note to Mr. Brown, and also in his application to the Porte. You will be pleased to hear that a letter was promptly furnished, such as I had requested, signed by the Grand Vizier.

Mr. Dwight left Constantinople for Nicomedia, November 22, in a Turkish steamer, and arrived at the latter place in the afternoon of the same day.

The steamer had hardly come to anchor, when one of the evangelical Armenians appeared along side in a boat, and soon sprang on board, and gave me a hearty welcome. These brethren had received notice of my coming that very

morning, and had commissioned this individual to welcome me in their behalf.

I was kindly received at the house of Mr. Binns, an English gentleman, who has the superintendence of the Sultan's woolen factory near this place; and in the evening several of the Armenian brethren called to see me. I found every thing quiet in the city, although the evangelical portion of the Armenians feel constrained to proceed with great circumspection; so watchful and so violent are their enemies. As the day following my arrival was the Sabbath, it was arranged that one of the brethren should come early in the morning, and conduct me to a room in the town, where I could meet those who might wish to call for religious conversation, and also preach at an hour which was agreed upon.

Accordingly, I was up long before daylight; and, after some waiting, an individual came, with whom I went forth to the place appointed, before it was light enough to discern objects clearly. It was a cold morning, and I found a pan of coals already prepared in the room where I was to pass the day. Individuals soon began to collect, and some hours were spent in answering questions, and in such spiritual discourse as seemed adapted to the wants of those present.

At about eleven o'clock the number assembled amounted to thirty-five, all of whom could not possibly crowd into the little room which I occupied. We all, therefore, went into an adjacent garden, and there on a bleak day, with no shelter but the heavens, I preached to them from the words, "Be ye holy, for I am holy." The hearers listened with the most fixed attention; and the privilege of addressing such men, in such circumstances, appeared to me unspeakably precious, and the responsibility almost greater than I could bear.

After sermon and prayer, I gave those present an opportunity to ask any questions they might please, respecting the Scriptures. A few inquiries were proposed; and I then spent some time in exhorting them on various subjects. Some three or four of those present had never before heard a sermon from a missionary.

Mr. Dwight spent about seven hours in talking with and preaching to the Armenians. He subsequently preached in English to a small assembly in the house of Mr. Binns, who, with other members of his family, is interested in every good work.

The Brethren at Nicomedia.

On Monday morning I went early to take possession of a room, which, at my request, had been procured for me in a khan. There I passed the whole day in receiving calls from Armenians, who came for religious inquiry and conversation. In the evening, as it began to grow dark, I returned to the house of Mr. Binns, where I slept. This course was repeated every day during my stay in Nicomedia. The number of my visitors, each day, was from twenty to twenty-five, who came, either singly, or two or three together. Before I left my room in the evening, after the shops were closed, and the labors of the day finished, I had invariably some fifteen or twenty or more individuals present at once; and to them I took the opportunity of discoursing on some practical points in a more formal manner, closing the meeting with prayer.

To give you an example of the direction of our thoughts on some of these occasions, I will state that, one evening, after some questions had been answered in regard to the meaning of the declaration that Christ went and "preached to the spirits in prison," one of those present, who has long appeared to be a deeply pious man, remarked that these were not the subjects which most nearly concerned them, and about which they had most need to ask questions. "What we want to know most," said he, "is how to lead a holy life, to mortify the body, to live above the world," &c. I then discoursed, to a room full of professed believers, on the great spiritual dangers that attend the Christian through this life, and the necessity of constant watchfulness and prayer. A most solemn attention was given, and I cannot but hope that some good was done.

On the following evening he dwelt at some length on the duty of living by faith, and the importance of always having a firm hope of heaven.

I am gratified by seeing an evident progress in our brethren in Nicomedia. They have been slandered and threatened and partially persecuted so many times, that they seem now to know, better than formerly, precisely where they stand, and where the true and proper ground of their confidence is. Their Christian character is more settled; and I think that if fiery trials were to come, it would not appear so "strange"

to them, "as though some strange thing had happened to them." It is impossible, however, for us to know who would stand firm, and who would waver in such circumstances. Of one thing I feel certain, and that is, that God has a faithful people in Nicomedia, whom neither fire nor sword can drive from their confidence.

Mr. Dwight had several interesting interviews at Nicomedia with a young man, who possessed a strong desire to become a pupil in the seminary at Bebek. "The desire for learning in him appeared so strong as almost to amount to a passion." The father of the young man, however, is violently opposed to evangelical Christianity, and will not consent to his son's joining the institution.

Ride to Ada Bazar—Reception.

On Thursday, November 27, Mr. Dwight rode to Ada Bazar. He was accompanied by an Armenian brother from Constantinople.

The distance to Ada Bazar is not far from thirty miles. It lies directly east from Nicomedia, and the greater part of our road was the same as that travelled by Mr. Smith and myself, fifteen and a half years ago, when we set out on our journey to Armenia and Persia. Many features of the country were readily recognized as familiar acquaintances, although so much time has since elapsed; and my feelings were constantly inclined to assume a pensive and almost melancholy tone, as my reflections were thus carried back to the first years of my missionary life, and especially to the varied circumstances, (many of them deeply trying,) of that long and wearisome but highly interesting tour.

The comparison of the past with the present, however, was greatly cheering. Then, as we passed along through this dark land, all seemed shrouded in the deepest spiritual ignorance and superstition; and we knew not of a single soul, among the swarming multitudes around us, in whose religious sympathies we could have any place. Now, especially among the Armenians, we find not only in the capital, but far in the interior, even where the missionary has never yet personally labored, those who know a Savior's love, and who are ready to welcome us, with open arms, as messengers of peace; through whom, by God's blessing, they have, either directly or indirectly, been led into the marvellous light of the gospel. The change is truly

wonderful, and we acknowledge it to be all of God!

After a very uncomfortable ride in the rain, Mr. Dwight reached Ada Bazar. It was dark when he arrived, and he spent the night in a "small and miserable" room in the khan.

Early in the morning, November 28, the Armenian brethren heard of my arrival, and began to call. They seemed to be almost overwhelmed with joy; and I felt that God had sent me there to comfort their hearts. They are living, emphatically, as sheep in the midst of wolves. There is not a European resident in the place; and they have no human power which they can invoke to protect them from the oppression and violence of their enemies; and none with whom they can take counsel, except each other and God. As they have just emerged from the deepest spiritual darkness, they meet with various difficult doctrines to be explained, and passages of Scripture to be interpreted, and cases of conscience to be solved; and it is easy to see that, on all these accounts they must naturally be filled with joy at the appearance of a missionary among them.

I cannot describe to you the feelings I had, when contemplating the circumstances in which I was placed, and the crushing weight of responsibility that rested upon me. Here were at least fifty, and perhaps a hundred, evangelical Armenians in the midst of a population of perhaps five thousand of the same race, looking to me for instruction, seeking from me the words of eternal life, and hanging upon my lips as those who had the fullest confidence in every word I uttered, and who would remember and faithfully use all the instruction I should communicate to them. I tried to pray for wisdom and grace, and I trust I was not forsaken.

I found the line of demarcation very clearly marked between the evangelical Armenians and others. The former are designated as Protestants, not only in their own community, but also among the Turks. It was soon observed that, for the most part, only the evangelical Armenians were calling on me, (and I had calls from more than twenty the first day,) and quite early in the forenoon it was extensively spread through the town that a Protestant preacher had arrived!

The Governor—The Native Brethren.

In the afternoon Mr. Dwight had an interview with the Governor.

He received me politely, read my letter from the Grand Vizier, welcomed me to his town, invited me to call at his residence, and directed my attention to some objects of interest to the traveller about Ada Bazar. He made no allusion to my profession, nor to my objects in coming thither. Nor was the opportunity a suitable one for me to introduce to him the subject of the books, which had been seized by the authorities. I returned to my khan, well satisfied that my letter would prove quite sufficient to secure me from such shameful treatment as that suffered by Mr. Schneider.

The Armenian rulers held a council for the purpose of effecting Mr. Dwight's expulsion from Ada Bazar; but on being told that he had brought a letter from the Grand Vizier to the Governor, they broke up the assembly.

In the evening I went to the house of one of the Armenian brethren, where I found a room full of people, a few of them females, with whom I held a meeting. I began with prayer, and then addressed them at some length from a passage of Scripture which I read. I subsequently answered several questions, as to the meaning of different portions of the word of God. One of the brethren closed the meeting with prayer. It was to me a deeply interesting occasion, and the countenances of nearly all present seemed to be lighted up with joy, at hearing the gospel preached in their own tongue. These men are evidently in earnest about religion. It is no mere matter of form or custom with them thus to assemble together for devotional exercises. They seem to feel that their duties to Christ and his gospel are paramount to every other; nor is it a mere cold and dead conviction of the intellect. Their whole souls are enlisted; and the Bible is their daily nourishment, after which they hunger and thirst as they do for their daily food. Though living in the midst of violent enemies, who are continually threatening to devour them, their hearts seemed filled with holy joy. I have seldom met a more cheerful and happy band of Christians.

In the evening Mr. Dwight received, in his room in the khan, a visit from the Turk who owned the establishment. This individual is friendly to the evangelical Armenians, and of his own accord, described the origin and progress of "Protestantism" at Ada Bazar. He said that it began with a few who met together for prayer in their own houses; that the number in-

creased to fifty or a hundred; that they then formed a company for business purposes, and opened a coffee shop, where they used to resort, but which was kept closed on the Sabbath; that some of the leading Armenians were opposed to this movement, and wrote to Constantinople, and procured orders from the Patriarch to persecute; that the Governor had no desire to meddle with the matter, but could not resist the demands of the Armenian Community, except at the risk of losing his place; and, therefore, the leading Protestants had been sent to prison, their books taken away, &c., &c.

On Saturday I had a good number of calls; and I also went through the bazaars, and found some opportunities to speak with different persons. One of the first merchants in the town invited me to his place of business, where he treated me with coffee, in the most public manner. He told me, in the course of the conversation, that he had once heard me preach in Constantinople, when he was there on business. It is an interesting fact that, in this manner, many who visit the capital from places far in the interior, are permitted to hear those truths, which are fitted to make them wise unto salvation; and in many cases the individuals who are thus privileged, go back to their homes, and communicate to their friends and neighbors the precious things they have seen and heard.

Another Visit to the Governor.

In the evening Mr. Dwight had another interview with the Governor, in respect to the books mentioned above, who acknowledged his right to them, and said that they should be delivered up to him. The Governor, however, desired him to obtain an order from the Armenian in whose custody they had been left, to which Mr. Dwight assented. In the course of the conversation, it was stated that the Armenian rulers at Ada Bazar alleged the existence of certain errors in the books.

I told the Governor that I felt it to be my duty to say, that the complaints of the Armenians, in regard to these books, were altogether unfounded. He immediately said, "That is a matter which we, of course, cannot understand. We know our own books and our own religion; but we are neither capable of reading the Armenian books, nor of judging in regard to their matters of faith." To this I replied, that I thought he might judge, at least in regard to some things that were very plain and evident to all. "For example," I said, "the gospel you your-

selves acknowledge and receive." "O yes," he replied, "the gospel is true," and so said the other Turks present. "Now," said I, "the gospel prohibits idolatry; and you also consider idolatry a very great sin." "Certainly," they all said. "You also must know that in the Armenian churches are many pictures, before which the people worship." "Yes, indeed," the Governor replied, "we see it continually; and I have often upbraided them for their idolatry." "Very well. A few of the Armenians here have ascertained from reading the gospel, which we have translated into the vulgar tongue, that worshiping pictures is sin; and they cannot any longer go to their church and unite with the others in committing this sin; and, therefore, the Armenian priests and rulers accuse them of being infidels, and say that there are errors in these books, by which the true gospel has been made known to them; and, therefore, they have flogged some, and thrown others into prison. Now when the Armenian rulers come to you and wish you to persecute those who are called Protestants, you must know that their object is to compel these men to sin against their own consciences, by worshiping pictures and doing other such like things which the gospel forbids; and when you lend yourselves to the work of persecution, you do, in fact, lend yourselves to an effort to drive these poor men into idolatry, which your own religion condemns."

The Governor was evidently not expecting such an appeal to his religious sense, and he seemed a little confused at first. But he soon replied that my statements on this subject appeared all clear as day, while the statements of the Armenian priests are perfect darkness. "But," said he, "what can I do? Such is the organization of our government that, in religious matters, each Patriarch is supreme in his own community. We cannot examine these religious questions; but our part is to put into execution the orders we receive from Constantinople; which, in all such cases, are procured through the Patriarch. If I were to protect the Protestants here, complaint would very soon be made against me by the Armenian community, and I should be removed."

This honest avowal of the Governor enabled me to understand, more clearly than I ever did before, the reason why persecutions can be carried forward in the interior of Turkey, when they are not permitted at the capital. The fact is,

that the great bankers at Constantinople, who have free access to the Grand Vizier and other great public functionaries, can, with comparative ease, secure the removal from office of any of the interior Turkish Governors; and thus these Governors feel constrained to gratify, as far as possible, the feelings of the Armenian community around them. But at the capital, no Armenian banker has access to the Sultan, or can hold any such rod of terror over the great Turkish officers of state, who receive their appointments directly from the crown.

The Armenian brother, who accompanied Mr. Dwight, enumerated to the Governor the evil practices which are common in Turkey, but of which true Protestants are not guilty. He mentioned drinking, gambling, swearing, &c., when a Turk who was present, added, "and lying also; for Protestants do not lie!" After Mr. Dwight left the Governor, the latter remarked to an Armenian, "These men, I perceive, are going to enlighten your nation. They have truth on their side." "Yes," replied the Armenian, "that is also my hope."

A Happy Family.

Mr. Dwight attended a meeting in a distant part of the town, on the same evening. He describes the family in whose house the brethren assembled, as follows:

The owner of the house must be a man of fifty or upwards; and he has a married son living with him, who is one of the earliest and most promising converts of this place. This son, from being a very worldly minded young man, became suddenly very serious; and it was evident to all that a great change had taken place in his character. It was a time of much bitter opposition to the truth; and his father, being also a worldly man, was easily persuaded by others that his son was going in a very bad way; and he was determined to resort to violent measures, if necessary, to bring him back.

The son learned that his father was very angry, and that he was revolving in his mind what step to take first in the way of persecution. He had recourse to his mother, and said to her, "Mother, I have read the gospel for myself, and have there found the true way of salvation; and now I learn that my father is going to oppose me in this thing, in order to drive me from it. What I wish is, to have you let him know that I cannot relinquish this way, as long as I live. In

fact, I would die sooner than forsake the truths which I have learned. If my father loves me, he must let me alone in my religion. If not, I shall be compelled to leave his house." The mother related to her husband what the son had said, and the father was so far softened as to speak kindly to his son; and he agreed to write for information concerning this new way to a celebrated teacher, in whom he had the greatest confidence, and who, he was sure, would tell him the truth on the subject. After some little delay an answer came, the whole design of which was to quiet the fears of the old gentleman, by showing to him from the Scriptures that the faith of evangelical Protestants was founded on the Bible alone. He was so far convinced by this letter, as to feel perfectly willing that his son should continue in his present course; and, gradually, he himself was led to the knowledge of the truth; and there is satisfactory reason to hope that he has since been truly regenerated. The female members of the family are also interested in the truth, and it is now a truly happy household.

Fifteen or twenty persons were present at the meeting, five of whom were females. It was a season of delightful interest to all. "It was half past twelve at night," Mr. Dwight adds, "before I reached my room; and it was much later before I could compose my thoughts to sleep, so varied and exciting had been the scenes of the day."

Field Preaching—An interesting Young Man—The Farewell.

I was up early on Sunday morning, and, at the appointed hour, I went forth to the fields, without the town, to the place previously designated for our preaching service. The sky was perfectly clear, and every thing seemed to favor our design. I found twenty-six persons assembled under a tree; and to them I preached for more than an hour from the text, "If our gospel be hid, it is hid to them that are lost." The closest attention was given throughout, and some were affected to tears.

After the concluding prayer, I gave them a short exhortation, intended to encourage them to hold on their way under persecution, and to fix their hearts upon the great and comforting doctrines of the gospel. I also assured them that there were many Christians in America and in other countries, deeply interested in them, and ready to sorrow with their sorrows, and to pray for them in all their

distresses. I told them that Christ had plainly forewarned his disciples that they must expect persecutions in this life; "but eternal glory," I said, "is the reward of all those who remain faithful unto the end!"

In the evening I had a call from an interesting young man, who was the subject of a most bitter persecution at an Armenian village of five hundred houses, six or eight hours from this place. This young man, with four or five others in the same village, had become partially enlightened by reading some of our books; and they began to cast off some of their superstitious practices, when the head priest, a most barbarous man, immediately raised the cry of "Protestant," and himself began to beat this young man, with his thick-soled slipper, at the same time cursing him with the most bitter language. He afterwards procured a Turkish constable, from a neighboring village, to come and beat him with a stick, and also two others with him. They received a most unmerciful scourging; and afterwards this individual, who was considered the ringleader, was compelled to leave the place. He now resides in Ada Bazar, and seems very cheerful and happy. He declares that he knows no Savior and no Mediator but Christ; but on many points he is still uninstructed. I gave a special charge to some of our leading brethren at Ada Bazar to look well after him, and endeavor to carry him forward to a full knowledge of the gospel of Christ. Perhaps some of us may yet visit the village where he suffered persecution, to find the few enlightened men who remain there, and endeavor to encourage and strengthen them.

After a long conversation with this young man, I went out and attended another meeting at a private house. There are some five or six families here, in which such meetings can easily be held, and it is delightful to see the union that exists among them. After the usual exercises were finished, I gave them a parting address, in view of our anticipated separation on the morrow. I spoke to them on the importance of always living for eternity, and of laboring in view of death as near, and also of the duty of remembering each other in prayer when absent, and of loving each other unto the end. It was a deeply affecting season, and I never felt more reluctant to take leave of Christian brethren. I did it, however, with the hope that the Lord will permit me to visit them again.

LETTER FROM MR. WOOD, DECEMBER 13, 1845.

Device of the Patriarch.—An Armenian from Persia.

THE last number of the *Herald* contained a letter from Mr. Wood, in which he gave an account of a meeting for oral discussion, established a short time since by the Patriarch. The object of this meeting was manifest. It was hoped that in this way those who had adopted, or were inclined to adopt, evangelical sentiments, might be drawn away from the preaching services instituted by our brethren, and brought back to the position which they originally occupied. The following extract will show what success has attended this device.

In my previous letter, I stated that the meetings for oral discussion were designed for the satisfaction of wavering minds; and, therefore, it was announced that any subscriber, after the regular address of the chosen advocate of the church, might state his difficulties for solution; and that two evangelical men, availing themselves of this liberty, had so perplexed the advocate, that he left the place at the close of each meeting, in much anger. The question of the second meeting,—“the infallibility of the church,”—was to be further discussed at the third. But during the week, one of the two evangelical men, (the one who has received employment through the Patriarch,) was informed that the Patriarch was angry with him, and expected of him that he would not speak again in the meeting. On the last Sabbath, the same individual was again informed, from the Patriarch, of the great displeasure of the latter. The messenger from the Patriarch also said, that he (the Patriarch) complained bitterly of having been deceived in this matter; that he had expected many of the evangelical men would attend, whereas only two or three of them did so; and there were none to hear the discussions, except those who were faithful children of the church, and who were, therefore, only exposing themselves to harm by going.

At the time appointed for the meeting, a larger number than before, some say as many as three hundred, came together. The assembly was convened and waiting, but the speaker did not appear. The chosen champion of orthodoxy, who had promised to satisfy all inquirers, it was soon announced, would not attend! After some speaking on the part of a few

who volunteered for the occasion, the three or four evangelical men present withdrew.

While they were in the street, a company of “lewd fellows of the baser sort,” the greater part of whom were from the meeting, set upon them, attacked one of them with stones, who, however, escaped uninjured; and seeing another, a young man from Hass Kioy, they severely beat him. This scandalous conduct, in connection with a meeting set up by the Patriarch himself, and held on the premises of the patriarchate, has, as you may suppose, excited no little feeling in the community. Every sober minded, well-disposed person condemns it; and thousands instantly are compelled to draw the inference, that a cause which can be gained only by such arguments, is a desperate one. That the whole thing was arranged beforehand, is very commonly supposed; and, shameful as it must appear, is but too probable. The effect, however, is only to gain sympathy and give extension to the evangelical work. “The wise are taken in their own craftiness.”

We presume that no more of these meetings will be held. If they should be, evangelical men will disregard them, and they will soon die of inanity. But the experiment has been an instructive one, and the effect of those held, will not soon be lost. That the champion by whom they were to triumph, has been defeated, is made too obvious by his palpable flight, to be concealed from the most bigoted. May the truth which he found it so hard to resist, speedily conquer his heart!

In relation to the young man who is mentioned below, Mr. Peabody writes, under date of October 22: “Not long since a young man from Ispahān spent a week with us. He brought me a letter from an Armenian friend of Tabreez, who has sold some books which I sent there, and requests more. There are three or four distinguished Armenians in that place who are desirous that their people should be enlightened. The young man seemed to receive the truth, as it was presented to him, with all readiness of mind, and abandoned the idea of becoming a priest, which he had previously entertained. He has gone to Constantinople, with the hope of being admitted to the seminary, where he wishes to qualify himself to become a teacher among his people.”

A few weeks since we received into the seminary a young man from Ispahān. He left his home in Persia with a view of going into Russia, that he might be-

come a priest. On arriving, however, at Tabreez, he fell in with a man to whom Mr. Peabody of Erzeroom sends books for sale; and, through this man, he learned of us and something of our doctrines, and resolved to turn his steps towards Erzeroom. There he called on Mr. Peabody, and heard of our seminary. He soon decided to seek admission into it, and came here by way of Trebizond, where he had some intercourse with Mr. Bliss. His appearance interested us; and, with the hope that he might have been sent to us, in the singular providence of God, to be prepared to go back and preach Christ and his cross to his forty thousand countrymen in Ispahān, we received him. Two weeks since, however, some of his countrymen in this city, ascertaining that he was with "heretics," made complaint to the Persian Ambassador, who, in the exercise of that despotic power which he holds over Persian subjects, compelled him to leave us. We hope he may yet be able to return; and if he be a chosen vessel to bear the gospel into that dark land, he will doubtless, in some way, be fitted for it.

Mr. Woods adds, "We understand that the brother exiled from Trebizond to Kara Hissar is still detained there; although the Patriarch promised, more than once, I believe, to endeavor to effect his release. Great complaints have been made against him, and his removal has been urgently solicited, on account of his poisoning the minds of the people."

Smyrna.

LETTER FROM MR. ADGER, DECEMBER
12, 1845.

Increase of Services—Encouragement.

THE following extract presents a more favorable view of the missionary work at Smyrna, than some communications which have preceded it. Still, it will probably be found very difficult, for the present at least, to make a marked and strong impression upon the Armenian population of this city, such as has been made at Constantinople. The obstacles at Smyrna are peculiar; but God can easily overcome them. To him, therefore, let us look for the blessing which we desire!

You have heard that, for some time back, our Armenian service has been attended by a few who have appeared to be interested in hearing the word, though they give no evidence of a real spiritual

work in their hearts. The number increases. We had fourteen last Sabbath, of whom twelve remained to the Bible class, which is immediately after the preaching service. After a little while two others came in, who were not at the preaching service; and in the afternoon fourteen again attended at Mr. Johnston's house, of whom nine had not been present at either of the services at my house. So that, in all, we had twenty-five hearers.

This afternoon meeting at Mr. Johnston's is a new thing, and has taken well. He spends a couple of hours, or more, in conversation with all who come. We have just agreed that, once a month, I will take his place in that service, and he mine at the morning service for the Armenians; and also that we will begin to close the conversation at his house with a formal preaching exercise and prayer. Thus we shall have two public discourses for the Armenians every Sabbath, one in Armenian, and one in Turkish. We think that the degree of interest, now prevailing, warrants and requires this increase.

We all feel encouraged to more earnest prayer. God has evidently heard us already. It is now about one year since we commenced meeting together with our native brethren, one evening in the week, for special prayer in behalf of the Armenians of Smyrna. The fire, which, with the great heat of summer, drove most of us into the country, did not quite break up this meeting; and on the return of the brethren and sisters to the city, we began also to have another meeting for the same object on Sunday evenings, confined to ourselves and our families. We now have our joint meetings on Monday afternoons. I think a good spirit prevails among all the brethren and sisters, and the native brethren, who are three in number. I trust our desires grow stronger, and that we feel more our dependence upon the Spirit, and more also the faithfulness of God's promise to hear prayer. But we are all poor, frail creatures, very weak and foolish; and may God deal with us in mercy, and not refuse to employ us as his instruments!

Mr. Adger mentions a fact, at the conclusion of his letter, which shows that the Scriptures are spreading rapidly among the Armenians of Turkey. "Of the five thousand copies of the New Testament in Armenian," he writes, "translated and printed by us three years and a half ago, nearly four thousand have been put into circulation, chiefly, we believe, by sale."

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JOURNAL OF MR. PEABODY.

Opposition—Fear of Man—Progress.

THE present journal embraces the more important incidents of four months, commencing with August. In a letter accompanying this communication, Mr. Peabody writes, December 2, "You will rejoice with us that I am able to report even a brief period free from persecution. It may, however, burst upon our friends at any time; but we hope and pray that the wrath of the enemy may continue to be restrained. These seasons of violent opposition are exceedingly trying, not only to those who suffer personal injury, but to us also. How precious the respite we have lately enjoyed from such outrages!"

August 26. Our Armenian assistant, whom I sent some time since to visit Moosh, Bitlis, Van, &c., with the expectation that he would be absent three months, returned in a little more than two weeks. Soon after he arrived at Moosh, it was reported that a Protestant had come there; and an excitement commenced, which increased to such a pitch, that he was advised by those most friendly to him neither to remain in that place nor proceed further. They told him he would run the risk of losing his life, if he should stay in the place another day. During the short time he was there, he was visited by a large number of Armenians, many of whom listened to the truth attentively, and showed a friendly disposition, expressing much regret that he could remain no longer. In this place there is one priest who has been seeking light for some time past, to whom, about a year since, I sent the New Testament, at his own request. But nearly all the ecclesiastics, and the greater part of the people, hate the light.

Under date of September 7, Mr. Peabody describes an interview with two young men, one of whom has been mentioned in previous numbers of the Herald. He is connected with one of the first families in Erzeroom, and was bastinadoed, last year, for selling a few books. "Since he received this punishment," says Mr. Peabody, "I have seen but little of him. Though he still wishes to be considered a friend of the truth, and is laboring to advance it in a prudent way, the fear of man has evidently brought him into a snare, from which I am afraid he will never be rescued." This individual informed Mr. Pea-

body, that the Bishop preached "quite evangelical sermons," and that he lately bastinadoed a priest for reading one of their prayer-books to a sick man, instead of the Bible.

September 23. We have evidence that the light is constantly, though gradually, spreading. Some new person is present at our meetings almost every Sabbath. The priest who has suffered so much heretofore, on account of the interest he has manifested in spiritual religion, is said to go about the city, preaching the gospel. Of course he is obliged to use the greatest caution; but notwithstanding all his care, the enemy looks upon him with a jealous eye, and he is said to suffer much, in a pecuniary respect, on account of his efforts to do good.

One bitter opposer of the truth and of our evangelical friends has recently, by the influence of a native brother, been led to renounce his hostility, to embrace the truth, and zealously to proclaim it. This man lives in a village about nine miles distant, and is the person who, a year ago, informed against the school-teacher of that place, an enlightened man, who was exerting a religious influence in his school, and among the people; and thus was the means of his being brought before the Bishop and bastinadoed. But, thanks to God, we hear that he who persecuted the friends of the truth, now preaches the faith which once he destroyed.

A man who was one of the first to manifest a friendly disposition to us, told me, a short time since, that there are three hundred persons in Erzeroom, who, could they have the liberty, would be glad to listen to evangelical truths. But, as there is not the slightest probability of anything like toleration, this does not amount to much; and if the work of God goes forward, it must be against the most violent opposition.

Encouraging Interviews—New Pasha—Friends of the Missionaries.

October 22. We have reason for increased encouragement in our work. Sabbath before last I preached to eleven Armenians. Last Saturday evening I met ten, to whom I had the privilege of speaking of the vast importance of repentance towards God, and faith in our Lord Jesus Christ. One of those present was a vartabed, who recently came to this city from the region of Diarbekir, where he has been spending some time. He endeavored to establish a school

there ; and the people, although extremely ignorant,—many of them not speaking their own language, but only the Koordish,—received him cordially and were willing to send their children to a school ; but other vartabeds in that vicinity most violently opposed him, and, through their influence, he was obliged to give up his project and leave the place. He appears to be an intelligent man, and somewhat enlightened, and to be desirous that the degraded people of that region should be elevated.

Another of those present was an agha who has resided several years in this place. He is a man of considerable wealth and influence, and he was formerly a violent opposer of the gospel men. Early in the present year, he providentially came more directly within the sphere of evangelical influence ; and though at first he was very unwilling to listen to the truth, yet at length he was persuaded to allow the New Testament, in the modern language, to be read in his presence ; and it was not long before he not only requested this to be done, but likewise to have prayers. He was also present at my preaching a few times. Early in the spring, his business called him to leave this city and go into Russia. He visited Eriwan, and found there a few enlightened men. He says he spoke as he had opportunity, in regard to the important truths he had learned in Erzeroom.

On the Sabbath prior to the foregoing date, Mr. Peabody had nine at his service, two strangers having called in the morning to converse upon the things pertaining to the kingdom of God. In the evening nine were present at his house again, among them the vartabed mentioned above. "He seemed deeply sensible of the guilt of his brethren."

November 7. One of our friends called to-day, bringing a stranger with him, who appeared to be in an interesting state of mind. He had previously, by intercourse with a few of our evangelical friends, been awakened to the importance of seeking for and diffusing the light of truth ; and, as he was soon to leave for a village at some distance from this place, where there is only one Armenian family, who are in the most ignorant condition, he wished for a few books, both for his own benefit, and that he might be able to impart to them a little instruction. I was particularly glad that he expressed a desire to teach the children to read, and I gave him some primary books for the purpose.

17. For several Sabbaths past, the number of Armenians who have listened to our instructions, has averaged twelve ; and some appear to be in a very interesting state of mind. Most of them are from Diarbekir, Kharpoot and Eghin. It is generally the case that they come here in the summer and do business for a few months, and then return to spend the winter in their own cities. Some have already left, and others will go soon. Thus, as but few natives of the city attend our preaching, the number of our hearers will probably be diminished. It has always been the case here, that most of those who have attended our meetings have been from other places. This circumstance operates unfavorably in respect to this city, as the few friends of the gospel here would feel stronger and have more courage, could all those who favorably receive the truth, remain permanently ; but I believe that, on the whole, more is done to advance the truth than if this were so ; as those who have become somewhat enlightened in this place will, it is hoped, do much to spread the light in their native towns.

Mr. Peabody mentions the appointment of another individual as Pasha of Erzeroom. Having formerly governed in that station with popularity, his return was hailed, especially by the Christian part of the population, with demonstrations of great joy. "It is to be hoped," says Mr. Peabody, "that this appointment will be favorable to our work. We have reason to expect that he will not allow himself to be influenced to co-operate with intolerant and oppressive ecclesiastics, in their efforts to prevent the intellectual, moral and religious improvement of the people."

24. I have preached to-day on zeal for the conversion of sinners, from Romans x. 1. Several who last year constantly attended our service, and, for so doing, suffered so much from persecution that they felt constrained to withdraw in a great measure from us for a time, were present. It is evident that some of them have been making constant and rapid improvement in the knowledge of divine things. They also have exerted themselves for the spiritual benefit of others ; nor have their efforts been without happy results. As we so greatly need the divine interposition, in a more special manner than it has yet been manifested here, a weekly Armenian prayer meeting has been proposed, with the hope of securing an object so desirable. This meeting will be commenced next week.

Under date of December 1, Mr. Peabody says that eight Armenians attended the monthly concert. It was an interesting little meeting.

Ceylon.

LETTER FROM MR. MEIGS, DECEMBER 3, 1845.

Interesting Convocation.

In accordance with the plan proposed to the different missions, as heretofore announced in the *Herald*, our brethren at Ceylon held a meeting at Batticotta September 11, which was the third day of the last annual meeting of the Board at Brooklyn. The assembly was composed of the mission families and the native church. Mr. Meigs presided at this solemn convocation, and gave, as introductory to the services of the day, a brief outline of the history and operations of the institution which established the mission. Other addresses were delivered, which will be hereafter noticed. After the morning services were closed, a large number of persons partook of a dinner prepared for the occasion. In the afternoon the whole church united in commemorating the sufferings and death of our Lord and Savior Jesus Christ, Messrs. Poor, Hoisington and Whittlesey taking part in the services.

All the services of the day were of a deeply interesting character, and suited to make a deep and abiding impression upon the minds of all present. Our own minds were greatly cheered and animated by the brief view that was given of what God has accomplished for the heathen world, in thirty years, by the instrumentality of only one society. How much more then may we be encouraged, when looking at all that has been done by all the evangelical societies, both of Europe and America, during the last fifty years! We saw, more clearly than ever before, that they are engaged in a great and glorious work; one on which God, the Father, Son and Holy Spirit, looks down with infinite complacency; and one which he will continue to bless, till the gospel shall have been preached to every creature, and the kingdoms of this world become the kingdoms of our Lord Jesus Christ.

The minds of the native members of the church appeared to be roused, for the time at least, to consider the part they have to act, in spreading the gospel among their own countrymen. Such meetings greatly strengthen their hands and encourage their hearts. When they assemble on such an occasion, they see

that they are not such a "little flock," such a feeble band, as they often think themselves, when scattered among the heathen. They clearly perceived that they were called upon to do much by prayer and preaching and pecuniary contributions, to spread the gospel among their own countrymen.

During the day many prayers were offered up for the society that has sent us forth, and which sustains us among the heathen. It was unspeakably cheering to all our hearts, to know and feel that we were remembered on that day at the throne of grace, in a special manner, by our dear Christian brethren and sisters in Brooklyn. We felt that we were one with them, engaged in the same great and glorious work, members of the same select family, children of one common Father, redeemed by the same precious blood, sanctified by the same Spirit, travelling the same thorny road, encountering the same spiritual enemies, obtaining similar triumphs and victories, and all expecting shortly to meet in the same heaven, to unite in celebrating the praises of "Him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father." But if "the fellowship of kindred minds" is so delightful here, what, we may exclaim, will it be there! The Atlantic and Indian oceans will no longer separate us from our brethren and sisters in Christ! "In hope of that immortal crown" we will continue to toil and pray and strive; and cheerfully endure all the trials and sufferings of our earthly pilgrimage, feeling that we have the sympathy, not merely of our dear Christian friends in America, but the sympathy and love and approbation of our great High Priest, of Him who, when about to ascend into heaven, said to his sorrowing disciples, "Lo, I am with you always, even unto the end of the world." Cheered by this promise, our watchword shall be, "Onward," till we obtain the prize.

Addresses of Mr. Meigs and W. Volk.

Some extracts from the addresses delivered on this interesting occasion, will doubtless be read with pleasure. The following statement, made by Mr. Meigs, will be new to many who now read the *Herald*; and even those who have a distinct remembrance of the early history of the Ceylon mission, will recur with pleasure to the scenes through which it passed in its infancy.

The second mission, established by the

Board, was that to Jaffna, which was commenced in 1816. Very few of those present remember the time when the missionaries first came to this place. Mr. Poor and myself are all that remain. Messrs. Richards and Warren lived but a few years after reaching the island. Next came Messrs. Winslow, Spaulding, Scudder and Woodward, in 1820. They have all left the province; but through the kindness of our heavenly Father are still alive and in health, and actively engaged in their Master's service, except Mr. Woodward, who died in 1834.

In the kind providence of God, the four last named missionaries reached Colombo just before the departure of Sir Robert Brownrigg, who had always been the friend of missionaries; and they were by him permitted to join their brethren in Jaffna. Sir Edward Barnes used all his influence to have them sent away from the island; and it was only through the firmness of Sir Robert Brownrigg, that they were permitted to remain. A few months after, when Mr. Garrett, our printer, arrived in Jaffna, he was ordered by Sir Edward Barnes immediately to leave the island, and in the midst of the rainy season, when the navigation is dangerous, a request for a few weeks delay was absolutely denied. Sir Edward, at that time, in his correspondence with us, plainly declared that no more American missionaries would ever be permitted to join the mission, and that it was only out of respect to his predecessor that he permitted any of us to remain on the island. It was said that we should soon be dead, and then these would be an end of the American mission in Jaffna.

But God was better to us than our fears, and caused even the wrath of man to praise him. The opposition of the government for ten years did not injure us. It led us to the throne of grace for help. "God raised up for us kind benefactors, who assisted us by their liberal contributions and by their prayers. He preserved the lives of all then in the field, till others were permitted to come to our help.

But what has become of those who opposed and persecuted us? They have vanished, "like the morning cloud and the early dew." Sir Edward Barnes is dead. Mr. Lusignan and Mr. Granville, his Secretaries, are dead. Sir Harding Gifford, the Chief Justice, is dead; and many others who opposed us. Most of them deceased many years ago; while all the missionaries then in the field, with the exception of Mr. Woodward, are still alive and well, and actively engaged in their Master's service, after the lapse of more than a quarter of a century. I mention these facts, not by way of exultation over those who have fallen, but to show the goodness of God to his servants, and the faithfulness of our blessed Savior to his promises. How changed the aspect of things now! For many years the government has been growing more and more friendly to the cause of missions; and they

are now willing to grant all our reasonable requests.

The following address was delivered by W. Volk, teacher of geography and history in the seminary at Batticotta. It is an answer to the inquiry, "What ought the native brethren and sisters in this church to do, to promote the cause of the Savior?" This brother, it will be understood of course, is himself a native.

1. You will probably say, preaching the gospel, pecuniary contributions, education of the heathen are necessary to be done. I do not object to this. But our good example is especially necessary. The purity of our lives among the heathen will do more to effect their conversion to the true religion, than any thing else. For our Savior declared that his followers were like a city set on a hill, that could not be hid. How do the heathen of our day laugh at the religion and conduct of Roman Catholics! The heathen around us should be attracted by our example. Our conduct should be like that of Christ and his apostles. If we cannot imitate our Savior in all things, because he was divine, we should at least live as did the primitive Christians, who were human, and, at the same time, were adorned with the graces of the Spirit, such as humility, meekness, love, and activity in his service. They did not establish the Savior's kingdom with money or power, as the Tamil Rajahs established theirs. But they sealed the testimony of their love to Christ with their own blood. But in the promotion of the cause of Christ, you have but very few personal sufferings to endure, nothing like those of the primitive Christians. If you will live holy lives, you can win many of these heathen to the Savior by your example.

2. If the twelve apostles, by their preaching and by their example, were able to spread the gospel through India, Asia Minor, Italy and Spain, what ought the four hundred native Christians in Jaffna to accomplish for the heathen around them?

3. The Jewish church, which commenced with Abraham, and the seven churches of Asia Minor, were preserved by the power and love of God, while they kept themselves pure; but when they gave way to licentiousness and idolatry, to the doctrines of the Nicolaitans and Balaam, they fell. Hence we see that purity in a church is the best means of promoting the cause of Christ.

4. Perhaps the sisters in the church may think that they have nothing to do in this respect. To such I would recommend the advice of the apostle Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart." Through whose means was Naaman led to go to the prophet in Israel to be healed of his leprosy? Remember what the Marys and the Dorcas did, in the apostles' days, and you may see what you are called upon to do now.

5. The members of the seminary at Batticotta, and of the female charity boarding school at Oodooville, owe all their knowledge, both human and divine, to the establishment of the American Board. Of course we are, in some respects, like the schools of the prophets among the Jews. Let us then bear in mind what Paul and Peter and their associates performed in early times, and in later days the doings of Clarkson and Howard and other eminent men. We have been given to understand that it was by the efforts of several students of the theological seminary at Andover, that the American Board of missions was formed. Why cannot the members of these seminaries form a society and send forth missionaries, or enlarge the present evangelical society? But whatever we do, let us do it speedily, and with all our might.

Address of Nathaniel Niles.

The next address was made by Nathaniel Niles, a native preacher. His remarks, in substance, were as follows:

It was the request of Paul to the Thessalonians, "Pray for us." He wished them to pray for him and his fellow laborers, in order that their labors might be successful and be accompanied by the blessing of the Lord. This is clearly shown by the following expression: "That the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men." In order to render assistance to any person or nation, we should first know what his or their distresses are; otherwise we cannot render them the necessary aid. It is my wish to tell you, my friends, on this occasion, the disadvantages and troubles which a missionary has, who goes to preach the gospel in a heathen land.

1. A missionary who intends to go and preach the gospel in a heathen land, resigns every prospect of worldly honor and advantage; as Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God; esteeming the reproach of Christ greater riches than the treasures of Egypt. Many missionaries from England and America have refused situations of great profit, and chosen to become poor ministers of the gospel to our perishing, benighted countrymen.

2. The missionary forsakes all his dear friends, his flourishing country, dear parents, beloved brethren and sisters, his own home, and every thing he enjoyed from his childhood; and has no expectation that he will ever see them again in this world. When an old man dies, we all mourn for him and make a great noise; but when a beautiful and beloved young English gentleman is lost at once from his friends, what an astonishing and sorrowful thing! He is sent away from his friends in a ship, over the

unfathomable ocean, to the opposite side of the globe; while his dear parents and friends are standing on the shore, shedding tears, and thinking that they have lost their dear son and brother for ever and ever in this world. While the missionary is coming over the boundless ocean, he too is thinking his dear parents, brothers and sisters, whom he left on the shore, having offered his life and property for the cause of Christ and the propagation of his gospel; and he is comforted in the Lord. Should we not also pray that he may be strengthened in the Lord in all these trials. Methinks I hear a voice from this new missionary, who is coming on the ocean, saying, "Brethren, pray for me."

3. Look at the troubles of this missionary while he is upon the ocean. There arises a great tempest, insomuch that the ship is covered with the waves, and he cries, "Lord, save, or I perish." His dear wife, who left her friends also in the same manner, is suffering from sea-sickness. Both are afflicted, and think at this moment of their country and of their friends, and wish they were in their native land. They ask you, "Brethren, pray for us, that we may have consolation in the Lord."

4. It is now his wish to arrive at the end of his voyage. When he reaches the shore, and sees the land and the people, all are strangers to him. Instead of many white faces, he sees many black faces; they come and stand around and talk to him. Their language he does not understand. He beckons to them, and tries to find an interpreter; but there is none on the spot. He looks at the people; a majority of them are half naked, and are frightened to see him and to hear him talk. The country is foreign, the people are foreign, the language, manners, customs, dress, are all different. He has not a house to live in, &c. The people, knowing that he is a stranger, and has come to live in this part of the country, and is intending to build a house and have schools, and the superintendents of buildings, having heard that he has brought a great sum of money, are all anxious to build for him, with an expectation of deceiving him; but he is very cautious, and tries to learn their customs and language, to manage them wisely. Now he is becoming an alphabet boy in the Tamil language; and is obliged to study the language and the religion for a number of years, in order to preach the gospel to the people in their own language. Here, also, he requests you, "Brethren, pray for me."

5. He goes to preach the gospel from village to village, and tries to put down the worship of idolatry, and the evil customs of the people. But the priests, brahmins, and other influential men in the country, and indeed all the wicked men in the country, hate him and forget his words. Here he sighs and prays to God, "O Lord, bless my labors," and also asks you too, "Brethren, pray for me." The apostle says the same thing, "Pray for us that we may be delivered from unreasonable and

wicked men, and that the word of the Lord may have free course and be glorified." You see the same wish that Paul the apostle had, that idolatry might be destroyed, and the word of the Lord be received in every heart, in every village, and in every country. This desire the missionary also has. The hearts of men are shut up. The god of this world has blinded their eyes. Sinners have hardened their hearts. They oppose the word of God. This being the case, we want the outpouring of the Holy Ghost from above. Therefore, "Brethren, pray for us," is the voice of the missionary.

6. There are infidels, atheists, deists, where the missionaries preach the gospel. How many educated young men, who are well enlightened, have left the mission and have gone abroad in the world. They are to this day, impenitent, and oppose the gospel, like the Jewish zealots. We should pray for them also. Because God is powerful and as able to convert them, as he was to convert the apostle, who asked the church to pray for him and for his other fellow laborers.

7. Consider what great care and concern a missionary has about his church members. There are some false brethren in the church, who are exciting others to create troubles. You know that in the time of Paul, the professed Christians secretly agreed in one opinion with the enemies of the cause, and attempted to do mischief to the apostles; so in these days, also, there are false Christians in the church of Christ, who give trouble to the pastor. He is obliged to deal justly and uprightly in suspending some, and excommunicating others. Then these false brethren hate him, and talk against him, and harden their hearts, and join with the heathen, and forsake Christ. This we have seen among the brethren in the church in this land. When the pastor sees these events, his heart aches. He is very sorry, and feels discouraged. Here also that very missionary requests you, "Brethren, pray for me."

8. Consider the trial which a foreign missionary has with his own children, if he has any. They are born in a heathen land, and are surrounded by the heathen. These children have not the same privileges as those Christian children who are in England and in America. They cannot be educated well in a heathen land. They are apt to imitate the customs and manners of the heathen. This being the case, the father is willing to send them to his native land, having no expectation of seeing them again in this world. When these children are separated from the bosom of their dear parents, and sent away in a ship, the parents find it very painful to be thus bereft. The people around the missionary call him an unmerciful man, and are surprised at his self-denial. The children also call to their father from their father's land, and appeal, "Oh, our venerable father, have you entirely left us; and shall we never see your fatherly face any more in this world? Oh,

father, father! Do come from Ceylon, and visit us once more." But the father says, "It is true, my dear children, that I am your father; but I cannot well afford to come from my field of labor. I want to be about the works of my heavenly Father," &c. A man can do everything else; but who can offer up his son Isaac? In this distress also, the pastor requests you, "Brethren, pray for me, that I may be consoled in the Lord."

I see in this place, a venerable and honorable missionary, (Mr. Meigs,) who has been preaching the gospel in this part of the land for nearly thirty years, who, for the sake of preaching the gospel to you, has left also his dear wife and children in America, and has gone to live in a place which is surrounded by jungles, where even native Christians dread to live on account of the prevailing fever. In this way I might say many things in behalf of foreign missionaries, that you may pray for them to be blessed in all their trials. But the time will not allow me to enlarge.

9. "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." Oh, that I could add, "Even as it is with you!" "Even as it is with you!" But I will leave this, my brethren, for each one to put the question to himself, "How is the word of the Lord glorified among us?"

Mr. Poor's Remarks.

Mr. Poor gave the closing address in the forenoon, in which he congratulated the assembly, that whereas we have had weekly meetings, and monthly meetings, and quarterly meetings, we were then assembled for the first time at an annual meeting, and on an occasion of high and holy import. In view of the statements that had been made, he proposed, that henceforth we regard this as our annual festival, as the great day in our Zion, to which our thoughts should be occasionally directed throughout the year, a day to be anticipated with increasing interest, until the day of jubilee shall have fully come. By a brief recapitulation of what had been stated, he showed that, on this occasion annually, the interests of different classes, in widely different parts of the earth, would be so represented, and so concentrated, as to be distinctly apprehended and profitably contemplated, by every individual present, who had ears to hear and a heart to understand. These several classes were,

1. The American church, to whom also the command has been given, "Preach the gospel to every creature," and on whom it devolves to furnish the silver and the gold, the sons and the daughters, and everything pertaining

thereunto which is required for the missionary enterprise.

2. The missionaries themselves, who are the appointed messengers of the churches, who go forth and sojourn in heathen lands.

3. The heathen nations to whom the missionaries are sent.

4. The American Board, a body more than five thousand strong, who are a connecting link, or rather a living bond of union, between the churches, the missionaries and the heathen.

5. And more especially those in heathen lands, who have been enlightened through the instrumentality of the missionaries, and become fellow citizens with the saints, and with the household of God.

In this way it may be seen, from year to year, that even here, in this uttermost part of the earth, that we, though few in number, are not alone; that though here, in the midst of the ocean, our little bark is not adrift, or abandoned to the merciless winds and waves of the deep, but, rather, that it is so firmly attached to, and so identified with, the royal mission ship, as to partake fully of her gallant motions, her progressive evolutions, and her high destiny.

LETTER FROM MR. HOISINGTON, DECEMBER 7, 1845.

Batticotta Seminary—Religious Interest.

In a letter from Messrs. Hoisington, Ward & Cope, published in the *Herald* for January, it was stated that the seminary at Batticotta was thenceforth to be conducted upon a new plan. The institution is now divided into two departments, a higher and a lower. Each department has two classes, and the course of study in each is to occupy four years. The student, therefore, who goes through both departments, will have pursued an eight years' educational course. In the present letter, Mr. Hoisington says, "We are much pleased with the working of the new plan thus far." One advantage, of some importance in the existing state of the mission, is that the labor of instruction will be considerably diminished.

The following paragraph contains information which will be interesting to some of the readers of the *Herald*.

On entering upon the new plan, the faculty took occasion to dismiss several lads, who, for want of capacity and other

reasons, were thought not worthy to be continued longer in the institution. Their names are as follows: Abraham Brinkerhoff, N. W. Little, Harris Morris, John H. Pogue, Henry Willard, John W. Ellingwood, Charles E. Dana, Ralph Hunt, Julius S. Pattengill, and Joseph Stocking. Some of the foregoing names may be given to other boys. Several of these lads will be employed as teachers of common schools. Minot S. Fairfield and James W. Weir were dismissed for misdemeanor, early last term. The following persons were regularly dismissed with certificates, having completed the required term of study: Erastus Hopkins, Harvey Hosmer, Samuel McNutt, Anson G. Phelps and David H. Riddle. Of these, Hopkins, Hosmer, McNutt and Riddle, are church members. Hopkins, Hosmer, McNutt and Phelps, are engaged in the service of the mission.

The following statements will show the present state of the church at Batticotta, in respect to the number of communicants in good standing.

The state of our little church, and the spiritual interests of the seminary and station, we have ever felt to be matters of paramount importance. Yet they, in common with other things, have suffered loss, because we could not do all that the best good of the cause required. On looking over our church records, I perceived that a large number of our nominal members, some in regular standing, and some in a state of suspension, were properly within the bounds of other parishes in our mission, and in circumstances which required their transfer. There has been a mutual understanding among the pastors, and a transfer of thirty members has been effected. Of these, fifteen were suspended from the privileges of the church.

At the beginning of this year, forty-four members were in a state of suspension. They had been in that state from two to eight years. Twenty-two of them have recently been excommunicated. These were among persons received into the church at several different times, from the earliest to the latest admissions. Most of them had passed beyond the limits of our observation. Many are engaged in the service of the government, and all give evidence that "the root of the matter is not in them." This has been a painful work. Yet it seemed called for, and, I trust, will prove to have been the removing of stumbling blocks out of the way.

The changes above referred to reduced the number of communicants at Batticotta from one hundred and twenty-two to seventy. Of those who remained, one was cut down by the cholera, on the Sabbath preceding the date of this letter. He left a good hope that it is now well with him.

Last Sabbath the sacrament of the Lord's supper was administered in this church. On that occasion, eight members of the seminary were received to our communion on the confession of their faith. Their names are Amos D. Bissell, Philip H. Morris, Anthony B. Arnold, Truman P. Handy, Thomas P. Hunt, George A. Mills, Thomas H. Stockton and Joseph H. Towne.

The number of communicants in the Batticotta church was, therefore, at the date of this letter, seventy-seven.

For some time past there has been an encouraging state of feeling manifest among the teachers and other church members. In view of this and of the approaching communion, we thought it advisable to have some extra religious services in the seminary, which commenced on Thursday of last week. Mr. Poor came to our assistance. We began with the intention of occupying the mornings and evenings only in meetings, leaving the classes to pursue their regular studies during the day. But on Friday, the teachers and students requested the privilege of devoting the day to religious services. This was gladly allowed; and Saturday also was employed in various public and private meetings. Mr. Poor remained with us till Monday morning.

The occasion has been one of much interest, and I hope of great good. Christians seem revived and encouraged, and a great majority of the students are very seriously impressed. Of the work of conversion, I cannot speak with confidence. Yet I cannot but hope that before the term shall have closed, we may be permitted to rejoice over many born into the kingdom of our glorious Redeemer.

A letter from Mr. Poor has the following remark: "I feel greatly encouraged by the present aspect of affairs at Batticotta, both in the seminary and the parish. What hindereth, (if the churches who have sent us here, will have it so,) that there should be, at this time of our weakness, a full answer to all the petitions that have here been offered up for the seminary, from July 22, 1823, to the present time.

LETTER FROM MR. WHITTELEY, DECEMBER 12, 1845.

Religious Interest at Oodooville.

SINCE the last communication of Mr. Whittelsey, his labors have been somewhat interrupted by sickness. At the date of the present letter, however, his health had considerably improved. He finds much to quicken and animate him in the state of things at Oodooville. "I do not think," he writes, "that I have ever been more encouraged in my work, nor seen its nature, nor entered into it more clearly, than of late. I am praying for renewed vigor of body and mind, to go out and take possession of the land." He has recently held a number of meetings in the church to awaken an interest in missionary subjects. In this effort, also, he has had much encouragement.

There has been, for the last two or three weeks, much more seriousness in the female boarding school, than there had been for a long time before. I hope that four, six or eight girls have experienced a change of heart, and are the children of God; but we must wait a while before we speak confidently. Several others have appeared anxious and inquiring. On the last Sabbath we received four girls into the church, on profession of their faith. There are three or four others, besides those mentioned above, who are indulging hopes, and have been for some time; and perhaps we shall be emboldened to receive them soon. The school affords a most delightful and encouraging field of labor. And the responsibility that rests upon us in endeavoring to bring them to a spiritual and believing knowledge of Christ, is immense. Would that every Christian at home felt this, and would pray for us with the prevalent faith of Moses and Elias! How little do we, and how little does any Christian know, of the power of prayer! How seldom do we expect an answer! How seldom do we wait and watch for it! If we did, would it not come? Could I whisper in the ear of every Christian at home, every missionary abroad, I think I should say, "Adopt the principle of Harlan Page, *individual efforts for individual souls, persevering therein with agonizing prayer.* Try it. Try it at least one year, and see if the Lord will not give a reward."

In the free schools also there is a degree of interest at the present time, such as I have not before seen. Three or four of the teachers are at least inquiring, if not near the kingdom; and I

have held several interesting meetings with a portion of the children. One young man of about twenty years of age, some six months ago, came to me, an entire stranger, from a somewhat remote village, and asked for a Testament. I objected that I did not know him, nor his motives; how could I say that, like many others, he would not misuse it, neglect it, or tear it up? But I told him that if he would bring me two fanams (six cents) as a sort of security, an assurance that he would value the book, I would give him one. Contrary to my expectation, a few days afterward he brought the money and received the book. I put him under the especial watch of one of the assistants, to instruct him as much as possible. The young man has been punctual every Sabbath at the church, and has attended the weekly meeting of the schools. He now appears very promisingly, and thinks he has, with true sorrow for sin, embraced Jesus Christ as his Savior.

Mr. Whittelsey mentions the admission of two girls to the Oodooville church, not hitherto reported. He also states that eighteen pupils of the Varany boarding school had been received into the school under his care.

I have been making war upon the very prevalent use of tobacco and betel among the girls; and, after having been obliged to resort to various kinds of discipline, hope that I have succeeded in rooting it out of the school.

Some two or three months since, in company with Mr. Meigs, I made a sudden foray into the jungle, about seven miles beyond Chavacherry, to try to bring back one of the Varany girls who was detained by her friends. It was dark before we gained a reluctant consent on the part of the relatives, (the girl was anxious to come,) and it was late in the evening before we reached our home at Chavacherry. My feelings were very peculiar. Foreigners and strangers, we had suddenly pounced like a hawk upon our prey, but with love in our hearts, and were carrying it away. We had left the ninety-nine in the fold, and had sought and found the straying lamb. Thus the Savior himself came. Oh that he may receive this lamb to himself! I am happy to add that she is one of those respecting whom we begin to entertain some hope.

LETTER FROM MR. POOR.

Reminiscences and Reflections.

INSTEAD of the semi-annual report which Mr. Poor is accustomed to make of his labors, he has grouped together, in this communication, certain reminiscences of men and things as they were in the early days of his residence at Tillipally, compared with what they are at the present time. He wishes, in this way, to present the encouragements and discouragements of the missionary work in a new aspect; and "to show that some things which were very small and sorry looking in their beginning, are beyond expectation in a satisfactory course of progress, while others which were rich in promise, have become 'as grass upon the housetops, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.'"

The first reminiscence of Mr. Poor is in the following language.

On my way from Jaffnapatam to Tillipally, in October, 1815, accompanied by Mr. Warren, we called on Mr. B., sitting magistrate of Mallagum. He was a native, of Dutch descent, a man held in high estimation as a magistrate, and enjoying the favor of Sir Alexander Johnston, to whom he was indebted for his appointment. His influence as a magistrate, his interest in the operations of the mission, and his kind attentions to the mission family, rendered him a most valuable neighbor, at a time when we were strangers in the country, and among a people who were ready to take every advantage of our being new comers among them. Mr. B., whose residence was two miles distant, was the only person of European descent residing within nine miles of the mission station. From a free and intimate acquaintance with him, we formed a favorable opinion of his Christian character; and, on the premature failure of the health of Messrs. Richards and Warren, our thoughts were directed to him as a suitable person to be employed as an assistant missionary; and, partly in reference to this object, he was induced to resign his situation as sitting magistrate. Longer acquaintance, however, proved that our habits of thought and action were not sufficiently congenial to lay a foundation for union in missionary labors. But this discovery was not made till after we had advanced him two months' pay, for which he never accounted, either by a repayment, or even an apology.

This was the first palpable instance

that came before us, showing that even a Christian, born and educated in a heathen country, is a very different person from those with whom we had been acquainted. Still we did not regard this case as at all decisive against that portion of the community who were of European descent. It was natural to suppose that if they could have the advantages of a thorough Christian education, they might become more efficient in missionary labors than foreign missionaries. It was under these impressions, that, in preparing the prospectus for our mission-seminary, we made provision for the education of "Tamil and other youth." In reference to young persons of European descent, it was in contemplation to locate our projected college or seminary in Jaffnapatam.

At a later period, some years after the establishment of the seminary at Batticotta, the subject of a separate institution, for the benefit of European youth, was formally discussed by the mission, and preliminary measures were taken for the accomplishment of this object. We were, however, dissuaded from our purpose, partly by an increasing disposition on the part of the Wesleyan missionaries in Jaffna to enter more fully into educational arrangements; and partly by increasing evidence that Europeans, born and educated in the country, are but partially qualified for missionary service. We are now so fully confirmed in this belief, that we have positively refused the fairest offers that could be made to us from that quarter.

The foregoing remarks, it will be seen, have a bearing upon two questions of great practical importance; namely, whether the children of the missionaries shall be educated in India or America, and how long missionaries must be sent from Christian to heathen lands.

Mr. Poor's *second* reminiscence relates to a native, of high rank, who became a member of the church some years ago. He does not, however, exhibit that zeal in the service of his Master which our brethren anticipated; still they hope that he is a genuine believer.

The *third* reminiscence presents a more pleasing picture.

On my arrival at Tillipally, the first person whom I saw was then at work in the garden. He was a man of about twenty-seven years of age, formerly Mr. Palm's horse-keeper, but living, at that time, in a small hut upon the mission premises as a guard. By his mother's

side he belonged to the caste of domestic slaves. He has never learned his letters; and, in the estimation of the world, he is a weak minded man. His kindred, who are numerous, are, with a few exceptions, turbulent and quarrelsome, and far from righteousness. Notwithstanding all these disadvantages, he was among the first at the station who manifested an interest in the salvation of their souls. After a due course of probation, he was publicly received into the church, August 3, 1821. In those days he was sick and nigh unto death. His views, conversation and whole deportment were such as to adorn the doctrines of the gospel.

From that time to the present he has, in the judgment of charity, maintained a Christian character. By his fidelity to his trust, his moral courage in practically setting at nought the superstitious usages of his countrymen, his various and persevering efforts to bring his kindred into the light and liberty of the gospel, his attentions to private prayer and nightly vigils, and his readiness, at all times, to entertain the subjects of vital Christianity, he surpasses all that I have known at this station. But this man, in his origin, want of education, and family connections, was quite below the great mass of the population with whom we have to deal. What then may we not expect to witness, as the result of a preached gospel among the people, when the day of Pentecost shall have fully come!

Mr. Poor's *fourth* reminiscence is as follows:

On my arrival at Tillipally, I was introduced to P., who was subsequently an overseer of the workmen at this station, for several years. His eldest son was one of the first six received into the charity boarding school at Tillipally. From the beginning he was attentive to Christian instruction, and was a candidate for admission to the church. When the question of his being received was formally brought before the brethren of the mission, it was thought expedient that he should remain longer on probation. At this, (as has since appeared,) he took offence, and he has never made a public profession of his faith. His eldest son died at an early period, while a member of the boarding school; and P. himself was dismissed from our employment on my leaving the station for Batticotta. His youngest son is a member of our church.

From the time of his dismissal from our employment to the present time, he

has absented himself, almost entirely, from the church on the Sabbath, and from other means of Christian instruction. When pointedly conversed with on the subject, he professes to believe in the truth of Christianity, and says that he is privately walking according to it; though he follows not us. He gives no heed to my reply that "fruit should appear on the branches of the tree, rather than at its roots." This man's case is worthy of notice, as illustrative of what we have witnessed for a generation past, but which is becoming more and more painfully obvious, from year to year; namely, that there is little or no connection between the light and knowledge which the people obtain in regard to Christianity, or between even their professed convictions of its truth, and a practical observation of its precepts. This remark is applicable, to a great extent, even to the members of our church, who are not in our immediate connection, or in some way dependent upon us for the means of a livelihood. Three powerful causes combine to prevent even the best instructed from a regular attendance on the means of Christian instruction: 1. The almost omnipotent power of custom or fashion. 2. The fact, that men "love darkness rather than light because their deeds are evil." 3. Indolence, and an apprehension that they may not receive attention and respect according to their rank. For example, P., the man last spoken of, is interested to keep the peace and to be in credit with his heathen relatives and countrymen. His course of life will not allow him quietly to hear the truth; and why should he be at the trouble of keeping his clothes in order, and of going abroad in the sun, while there are far greater attractions at home? Hence it happens that, since the novelty of the subject has passed away, we have smaller congregations of purely volunteers than we had twenty-five years ago!

Madura.

LETTER FROM MR. MUZZY, OCTOBER
12, 1845.

Pulney Hills—Madura Station.

In the following letter Mr. Muzzy gives a brief description of the Pulney Hills, where our brethren of the Madura mission have recently selected a site for a sanitarium or health retreat. The debilitating climate of Southern India, and indeed of all parts of Hindostan, makes it very

desirable to have such a place within a convenient distance. The lives of missionaries will in this way be prolonged; and their return to their native country will, in some cases, be prevented. Already, indeed, two families have derived material benefit from a visit to the Pulney Hills; and even in a pecuniary point of view, the arrangement has begun to work very happily.

That range of mountains, to the north eastern extremity of which are applied the names of Pulney, Varragherry and Kununtavun, extends from near Dindigul, in a south westerly direction, and in different ridges, nearly to Cape Comorin, a distance of about one hundred and fifty miles. The portion of this mountain which is mentioned above, has its commencement between the villages of Pulney and Dindigul, and extends fifty-four miles in length and fifteen in medium breadth, containing an area of seven hundred and ninety-eight and a half square miles. Its greatest height is said to be nearly eight thousand feet above the sea. Its sides are very steep and rough, and generally covered with trees and a sweet scented grass. Its southern brow, for a distance of eight or ten miles, rises, like a vast wall, to a height, nearly perpendicular, of a thousand and feet above the cliffs below.

These lofty regions present to the eye a constantly rolling surface of hill and valley, which, with few exceptions, is covered with a short and thick grass. These exceptions are, here and there, a beautiful grove, occupying some deep valley or steep side hill, and containing, among a variety of trees, some whose circumference cannot be less than twenty-five or thirty feet, and others, the fruit of which much resembles a small peach. Here the wild cinnamon is a lofty and beautiful tree. The rhododendron, with its large crimson blossom, is very abundant; even the whortleberry grows to the height of forty or fifty feet, and is often two feet in diameter, affording excellent timber. A few kinds of berries, such as the raspberry, barberry, English gooseberry, Brazil cherries, and the winter-green-berry, (a blue species,) are found here. The wild rose grows into a vine and covers tall trees with its fragrant flowers. The varieties of grasses, ferns and flowers are very numerous and interesting. Good water is every where abundant; almost every valley has its fountain and brook. From these are formed upwards of thirty larger streams, the union of which makes eleven considerable rivers.

In the passage of these streams to the plain below, many cascades and waterfalls are formed, which, for grandeur and beauty, will bear a favorable comparison with any in other parts of the world. One of these streams, about a hundred feet in width, and five or six feet deep at high water, descends nearly a thousand feet at a single leap. Another has even a greater fall than this; but the quantity of water is not quite so large; nor is the descent perfectly perpendicular.

The site selected for a health retreat is "a beautiful valley, in the higher parts of these mountains." Our brethren are erecting two small houses, to be occupied by those who may have occasion to avail themselves of the benefits of a temporary residence in that elevated region.

The inhabitants are few and much scattered; their whole number cannot exceed six thousand souls. Their manners and customs, with few exceptions, are like those of the people on the plain, whence, it is said, they emigrated about four centuries since. Although they are exceedingly ignorant, and but few, if any among them can read, they are more energetic and independent, and have less attachment to their gods, than the people of the plain.

There is a small number of the Eru-lars or Corumbars of the Neilgherries here. Most of them are slaves to the other castes, and are employed to watch their fields in low and damp places where it is considered unsafe for others to remain. Those of the tribe who are not thus employed, live in the jungle, having their dwelling beneath some hollow tree, or overhanging rock, and feed upon wild fruits, roots and insects. In stature they are rather smaller than the people of the plain; having small limbs, large bloated bodies, small reddish eyes, and a voice high and squeaking, more resembling the cry of the jackal than the soft tones of the human voice. Of their origin and history but little is known. Their condition, however, is one of unmixed degradation and misery. Some of their number, it is said, die of hunger almost every year. But the blessed gospel can raise even these beings from their degradation, to intelligence and comfort.

The labors of the mission for the spiritual good of the inhabitants of the mountains have not been wholly in vain. Twenty families have already entered into an engagement to forsake their heathenism and receive Christian instruction.

The villages are small and much scat-

tered, and they are generally situated in deep valleys, so that their lands, which are adjacent, may be watered by streams from the hills above. Of the seven hundred and eighty-nine and a half square miles which constitute the area of these mountains, only eighteen square miles are under cultivation. This, however, could not always have been the case; as there are very few hills that do not exhibit marks of former cultivation. The manner of tilling the ground is to terrace the hills and form level spaces; sometimes these occupy the whole face of a hill from the bottom to the top. The products are wheat, barley, rice, garlick, millet, and various kinds of Indian grain. Potatoes, some of the spices, such as pepper, cardimuns, coriander and nutmegs, can be raised here. Cardimuns and pepper grow wild.

The climate is agreeably cool, dry and bracing. In these two latter qualities, it possesses a decided advantage over that of the Neilgherry Hills. There the abundant rain and dampness of the atmosphere counteract, in a degree, the effects of the low temperature. Here, although the showers have been frequent enough to render the air cool and refreshing, they have not, as I am aware, produced any bad effects.

In respect to the station at present occupied by Mr. Muzzy, he writes as follows:

I rejoice in being able to say that the operations at the station in Madura, have been blessed with their usual prosperity. Although two or three families in one village have left us, others have united with us; and others still express a willingness to do so. The progress made by the congregations in a knowledge of Christianity, owing to the very inefficient native help which I have been obliged to employ, and the little I have been able to do for them myself, has been very small; we hope, however, that something has been gained. The schools in these villages have flourished more than usual. Their number is four. The present number of day schools, in and around Madura, is eleven; and the attendance and progress in studies have been quite as good as usual. The pupils in all but one of these schools attend church on the Sabbath; and those of two attend family prayers each morning. The boarding school has also been prosperous. The present number of girls is forty-two, and their progress in study and general conduct has been such as to encourage us

much. We indulge a hope, in respect to a number of them, that they are really the Lord's children, and we hope to be permitted to receive them into his fold soon. Two young men, with their wives, from the preparandi class, have also been long expecting this privilege.

LETTER FROM MR. LAWRENCE, OCTOBER 20, 1845.

Dindigul Station.

In this communication we have the quarterly report of Mr. Lawrence concerning his labors at Dindigul. Disease and suffering and death have been quite prevalent at that place. "Cholera," he writes, "and great drought have been visited upon us; and the number of deaths, by the former, was large, beyond previous visitations, amounting on an average to thirty a day. But the ravages of this destroyer were limited to a part of the town, and ceased after a very few days."

The impression made upon my mind, as to the necessity of introducing the living preacher extensively into this field, has been deepened. It is the voice that is now needed, far more than books. Our catechists are not at all equal to the demand which already exists for stated supplies of instruction, even if they were well qualified for their work; much less can we go into the highways and hedges and compel new guests to come to the marriage supper, to the extent required by the openings which meet us on all sides.

I have made one tour of four days, in company with Mr. Taylor, for the purpose of preaching to the villagers on the mountains; and one of nine days, through what is called Dindigul valley, chiefly to visit congregations which have been recently formed. During the latter excursion I received twenty souls into the church, adults and children, and united three couples in marriage. I have also celebrated two marriages since that time, one in Dindigul, and one in Silkoovarputty.

The sealing ordinance of baptism has not been administered, till after months of instruction, and upon careful examination. Still I have felt no small solicitude, lest I should be too hasty on the one hand, or too slow on the other, and so defer those who really were worthy candidates. Personal intercourse, careful examination, and the reports of the su-

perintending catechists, have confirmed me in the conviction that duty required me to do what I have. Most of the baptized are from the ranks of Romanism, some of them simple and ignorant, like the "woman who wanted to be turned," mentioned by Irenaeus in the *New York Observer*; and who now are "turned," as I trust, like some spoken of by Paul, "from dumb idols to serve the living God." But discipling all nations, or any of any nation, and baptizing in the name of the Father, and of the Son, and of the Holy Ghost, is, in India especially, but an initiatory work; and it is "teaching them all whatsoever" the Redeemer has commanded, which awakens my deepest solicitude. I might to-morrow baptize twenty-seven more, or nearly that number; and perhaps I am wrong in not doing so. But who will go for us to their villages, and abide and instruct? Of those who have been admitted to the church, during this year, a few are sufficiently well informed to act as readers and school teachers; and I have availed myself of their aid. But instead of this, how gladly would I receive and dispose of twenty native helpers, mature in piety and in learning, could they be obtained? I have no hesitation in saying that there is here, even in Dindigul district, a most promising harvest, and one which would command all their energies.

One of the recently received members is the head man of a village near Silkoovarputty, of whom I have spoken, I think, in former communications as the individual whom the Jesuit priest labored so long and faithfully, by promise and threat, personally and by deputation, to divert from his purpose of renouncing the Romish faith. To the most tempting pecuniary offers, his answer was, "I cannot sell my soul." In respect to the threat of ghostly cursing, he said, "Let him stand in the chapel with his black robes and curse. He may not come into my house; if he does, I will complain to the authorities."

No subject gives the missionaries more solicitude than a proper discrimination between the applicants for the ordinances of the Christian church. He is constantly in fear lest he may err by admitting the unworthy, or by rejecting those whom his Master has received. Upon this topic Mr. Lawrence remarks as follows:

It is not possible to convey an adequate idea of the manifold difficulties which attend the matter of church membership in this region. Our terms of

admission are evidently much more strict than those of Mr. Rhenius or of Mr. Schwartz. It may be that in building the spiritual temple, those worthy men intermingled wood, hay and stubble with their gold, silver and precious stones; and, as a consequence, only a part of their work will stand the test which is to try all our work. But if, in admitting members to communion, we are to be satisfied with only such evidence as a pastor and a church, grown up in the enlightenment of a Christian land, are accustomed to require, we may offend many of those "little ones" whom God has chosen. Not unfrequently the bare renunciation of idolatry and its imperious demands upon its votaries, is a far more mortifying crucifixion than that which the most confirmed child of pleasure is called to undergo, when he enters the church in America. There the outward act is only a new step in morality, a change of companionship. Here, it is a signal for reproach and persecution; and many, knowing this, could not be hired to throw aside their ashes and other credentials of the prince whom they serve. The idea of baptism into the name of the Holy Trinity carries with it, to their minds, something more appalling and destructive than the most desolating scourge. Yet there are classes who do not thus view the matter, and whom poverty or affliction, or other motives, such as we may and must expect in the unregenerate, bring to us.

Nor can we wholly avoid giving countenance to a state of mind like this. Our school system, from the free school to the seminary, is a blessing and a breaking of loaves and fishes to a hungering crowd. And our first movements in regard to Christian villages are attended with similar difficulties. Nearly every family, for example, in the Covillapurano congregation were slaves two or three years ago; and their former masters now refuse to employ them for any thing like a fair compensation, unless they will work seven days in the week. This they decline doing, and are consequently thrown out of employment. To furnish them with the means of subsistence, I have, with the assistance of the sub-collector, W. Elliot, Esquire, succeeded in obtaining government land at a moderate tax, with the advantage of a good and valuable tank.

Mr. Lawrence next describes the steps which have been taken to commence missionary operations in a number of villages around Dindigul.

In some of these places chapels have been erected; and in eight of them, houses for catechists or native helpers have been completed. The average cost of a building, such as a native assistant is willing to occupy, is represented as being from five to twelve dollars.

My share of the funds appropriated by the mission to the department of Christian villages, has been applied in securing the above mentioned objects; and also in establishing schools in those places, which shall have a truly Christian character. I cannot but hope that a most profitable investment has been made. The conviction must, I think, force itself upon the minds of the Prudential Committee, that they are committed or pledged, in a certain degree, to the enlightenment of this people. The struggle, in my case, has been to resist and stem the current of circumstances; but less than I have done, as I conceive, could scarcely be regarded as meeting the responsibility thrown upon us; and in view of what remains, there really appears, as it were, nothing yet accomplished.

I will simply add, in conclusion, that our girls' boarding school is increasing in numbers, at which we rejoice. There are now twenty-seven girls; two have been married, and two have left, either because of the vacillation, the indifference or the fear of their parents. The general deportment and progress of the pupils is quite satisfactory.

Madras.

LETTER FROM MR. WINSLOW, DECEMBER 13, 1845.

Persecution in Tinnevelly—Caste at Madras.

THE important events, mentioned by Mr. Winslow as having recently occurred in the Tinnevelly district, will be more fully noticed in another place. These developments of heathenism are interesting to the Christian, for various reasons. They show that, in some parts of India at least, the friends of this system are thoroughly aroused to the danger which threatens them; and they also show what sort of weapons the enemies of the gospel are disposed to employ, in resisting the encroachments of Christianity. Nor can it be doubted that many good results will be accomplished by means of these violent proceedings. The true disciples of our Lord and Master will be separated from hypocrites and the self de-

ceived ; and the faith of the former will be purified and strengthened. The nature and tendency of the new doctrines will be more widely known ; and the position of the government will probably be better understood by most of the people.

I inclose a letter from Mr. Hunt, containing a printed account of a persecution raised against the poor native Christians in Tinnevelly, Southern India, and also the ravages of a terrible hurricane, experienced in that district, which also met the steamer Hindostan coming up the bay to Madras, and did some damage. There seems to have been a good deal of loss, by the hurricane, to the Tinnevelly Christians ; but in a pecuniary point of view, it will no doubt be principally made up to them. The extensive destruction of their palmyra trees will, however, affect many of them heavily. This and the persecution, which is now happily arrested, will sift them as wheat, and some chaff will, no doubt, be blown away. The origin of the outbreak seems to be traced to an anti-Christian society in Madras, which has published some tracts, commenced a newspaper, and sent out its agents to oppose Christianity. One of these raised a commotion in Coimbaconum, and brought on himself a heavy fine. Others, it appears, are in Tinnevelly.

In Madras they have of late been rather quiet. For a long time they had regular lectures, twice a week, at their head quarters on one of the principal streets of the town, one day holding forth in defence of brahminism, and one day in ridicule of Christianity. The principal speaker was formerly employed by me as a schoolmaster, and is well acquainted with the Scriptures. He has no belief in brahminism, and joins the party only for pay and distinction. Their attempt in Tinnevelly has, in the overruling providence of God, signally failed ; though they have succeeded so far as to distress a great number of Christian families, and stripped many of all they had. One female, a catechist's wife, was violated. A mob of not less than three thousand, as you will see by the account, were assembled at one time. One hundred and thirty-three houses, in twelve villages, were spoiled of every thing. Many more houses and villages suffered more or less, so that the loss is estimated at ten thousand rupees ; and many of the poor Christians were much beaten and wounded.

What is worse, not a few apostatized and joined the mob. It was no doubt a

severe trial of their faith ; for the mob came upon them with clubs and other weapons in one hand, and their holy ashes in the other. If any one consented to have the ashes rubbed on his forehead, and thus receive the mark of heathenism, he was made one of them, and a club was put into his hand ; but if not, he was stripped and beaten, and his house was marked for plunder. Many who received the mark on their foreheads, in these circumstances, have since returned to the missionaries, and begged to be taken back by them, as having acted under compulsion. It is to be hoped that the Lord will bring good out of all this evil, and turn the counsel of the heathen to foolishness.

We had, two or three months ago, a trial of a similar spirit of opposition, on a small scale, at Madras, against our church members who renounced caste. It was from professed Christians ; but the same spirit of the pit was manifested. Our native brethren were insulted and abused in almost every way they could be, without subjecting the opposers to punishment. I am sorry to say that some of them did not stand the trial well, but a better spirit seems now to prevail. The Bishop of Madras has taken strong measures at Vepery, from whence, in connection with the native Christians under the Society for the Propagation of the Gospel, the caste feeling has extended itself in the native church, and is scarcely less strong than among the heathen. The missionary long at Vepery, who has upheld caste, has also been suspended from his office for immorality ; and if an opposer of caste should take his place, it would be easier for the members of our church, who are frequently linked in with that, to hold a consistent course.

One member of the church under the care of our brethren, has been recently cut down by the cholera. There seems to be much sickness in Madras at the present time.

Amoy.

LETTER FROM MR. DOTY, OCTOBER 1,
1845.

Death of Mrs. Pohlman.

THE dealings of God with this mission are very mysterious. Messrs. Doty and Pohlman, with their families, reached Amoy in the summer of 1844. Here they found a wide and promising

field of labor, and their hearts have been much encouraged by what they have been permitted to see in that important city. Recently, however, both the female members of the mission have been cut down in the midst of their hopes and their labors. And yet there is some important end to be attained, some wise purpose to be evolved, by this trying dispensation. It should be our earnest prayer that all needed grace may be given to our afflicted brethren and to the churches who have sent them forth; and, especially, that this heavy stroke may, in some way, hasten the hour of China's deliverance from all its errors and delusions.

Death has visited us, and the remains of one of our number were last evening committed to the silent tomb. Our dear sister Pohlman is no longer a pilgrim with us, but an inhabitant of heaven; no longer a mourner in this vale of sorrow and of tears, but a glorified spirit before the throne of God, and rejoicing in being with and like Jesus. To you, we know, the tidings will be most sad and unexpected. We too have been taken by surprise. Death has come upon us, as a thief in the night, and borne off his victims.

Mrs. Pohlman gave birth to a daughter, September 21. On the morning of September 29, the physicians thought all her symptoms favorable. But in the afternoon, at five o'clock, a change came over the sufferer; and it was soon evident that death was near. She lingered until the morning of yesterday, September 30, three o'clock, and breathed her soul away, we have every reason to believe, into the bosom of Jesus. Her grave, and that of her little son, buried only about two months since, now form one; and the mother and child sleep side by side, waiting a glorious resurrection. Our afflicted brother is comforted in feeling that it is the Lord, and that he can and does sustain.

It is with us truly a dark and sorrowful time. What the Lord intends to do with us, we know not; but, thanks for his rich grace, I never have enjoyed a deeper, more heartfelt conviction, a more soul calming realization, that what he does, and all he can do, is and will be nothing but right and for the best.

My own wife is lying, almost as helpless as an infant, on her bed, which, I fear, must prove the bed of death. I very much fear that she will soon be with our departed sister. I have written to you that the physicians urge an immediate return to America.

The Lord reigns; yes, Jesus reigns,

and shall we not rejoice? We feel that all is desolation and darkness around us, but "unto the upright there ariseth light in the darkness." Jesus feels a deeper, an infinitely deeper, interest in his cause and glory, and for the salvation of these heathen, than we can. Shall we not commit all to him, and lie sweetly passive in his hands? Not our but his will be done.

LETTER FROM MR. POHLMAN, OCTOBER 8, 1845.

Death of Mrs. Doty.

ONLY a few days have elapsed since my brother and associate in labor and in suffering had the same sad duty to perform for me, which I am now to perform for him. The hand of the Lord is now heavily upon us. A new thing has happened to us, though it is no new thing in the earth. We know that the same God reigns, and the same event happens to all. Our dear sister Doty lingered with us until Sabbath morning, the fifth instant, when her happy spirit was released from its earthly tabernacle, to join the blood-washed throng in heaven. We are in deep affliction. Once, again, and still again, within a short time, has God spoken to us. The first victim was a fond son, two years of age, who came forth like a flower, and was cut down as with a stroke. Then followed the beloved mother and wife, in the bloom of health and the vigor of life, fleeing away like a shadow. And now we have to record the friend and sister of the latter, who was associated with her for years in labors of love, united in life, and in death not far separated. Last Sabbath they together entered upon their first Sabbath in heaven, that eternal sabbatism which remains for the people of God. There "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Mrs. Doty was the daughter of Hezekiah Ackley, of the county of Litchfield, Connecticut. She was early impressed with divine things, and at the age of thirteen made a public profession of her faith in Christ. In June, 1836, she obtained the desire of her heart, in being permitted to leave home and kindred and friends for Christ's sake and the gospel's

She was one of the first band of missionaries who went out from the Reformed Dutch church to establish a mission in Netherlands India. When the five ports in China were opened she removed to Amoy. Within about fifteen months after arriving at this new field, where the prospects are bright and brightening, she has fallen at her post.

Her decline was gradual. About mid-summer her health, never very vigorous, began decidedly to fail; and she was deeply impressed that as God had suddenly taken to himself a beloved son last summer, so he would come for her this season. In all her sickness she cheerfully submitted to the will of God concerning her. All was done that medical skill could devise for her restoration, but in vain. Doctor Winchester, of the British Consulate, was called in for consultation, the result of which was that the only hope of recovery was an immediate return to her native land. This step was determined on; but before it could be carried into effect, she was removed to another and a better land, where the inhabitants shall not say, "I am sick." Mrs. Doty was in her thirty-ninth year, and has left two young daughters.

That God whom she had chosen in early life, did not forsake her in the trying hour of dissolution. In view of death she was calm and composed. She had a well grounded hope of a glorious immortality, and was enabled to give her dying testimony to the faithfulness of Jesus. No doubts harassed her mind. Her experience was not ecstatic; yet had she clear, decided, happy views of the land that is afar off, and could say with all her heart, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

Her funeral took place on Monday the sixth instant, with appropriate services at the house, and also at the grave, by Mr. Lloyd and myself. She lies entombed near Mrs. Boone and Mrs. Doty on Kolongsoo, and by the side of her only son, there to await the resurrection morn, when all, we confidently expect, shall arise to everlasting life and glory.

They sleep in Jesus and are blest;
How sweet their slumbers are,
From suffering and from sin released,
And freed from every care.

And now what shall we say? We feel that these are chastenings of a kind Father. They are for our good. They are designed to draw us to himself; to

drive us away from our poor half-hearted services, to pure, holy and acceptable offerings in righteousness. Oh, these dark and deep waters! They must be passed through, in order that we may be cleansed, purified, and made meet for the Master's service. We do not murmur. No, by God's grace, we can bow in sweet submission. We kiss the rod, and we adore Him who has appointed it. "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

Canton.

JOURNAL OF MR. BRIDGMAN.

Introductory Note—Distribution of Tracts.

THE dates in this journal, it will be seen, are earlier than those of two letters of Mr. Bridgman, published in the Herald for February and March. Still it is presumed that a better idea can be obtained, from the facts which are given below, of the work which a missionary, at the present time, can perform in Canton, than from any thing which has yet appeared. As introductory to the journal, Mr. Bridgman makes the following reflections:

"After an absence of more than five years, I am again a resident of the provincial city. How changed the circumstances of this residence! God has made the wrath of man to praise him. When, with the others, I withdrew from Canton, in the spring of 1830, Christianity and Christian books and all Christian labors were rigidly prohibited. And so they remained till the signing of the treaty at Nanking, or rather, I ought to say, till the promulgation of the late edict, obtained by Ke Ying, at the solicitation of the French ambassador. By the treaty of July 3, signed at Wanghia, last year, permission was secured to build chapels and hospitals, also a tacit permission, at least, to occupy them. The honor of gaining still more was reserved for the French. In each of these treaties, we find cause for gratitude to God, and see new indications of better times for this people, comprising nearly one third part of the human race."

August 15. At five o'clock, this afternoon, we stepped into a small boat, and took with us three hundred sheet tracts. This boat was rowed by two respectable females, who knew our object, and shaped their course accordingly, going along

side of various boats loaded with passengers, (men, women and children,) about to start for the adjacent villages and towns. These boats usually carry from fifty to two hundred passengers. To some of them we had easy access ; Mrs. Bridgman, with her own hand, supplying several female passengers, who sought for the tracts. We also neared other boats, which were lying at anchor, and among them one of the larger kind, a canal boat from the country, and in which whole families of men, women and children live, this being their only home.

While engaged in this work of distribution, frequent opportunities presented themselves for preaching the gospel, of telling these poor idolaters of the one true God, and of Jesus, the only Savior of sinners. The tracts which we distributed, were all of one kind, namely, the twelfth and thirteenth chapters of Paul's Epistle to the Romans. By sunset the whole three hundred were distributed. We then went ashore on the south side of the river, opposite our residence. We had walked only a few rods before we were surrounded by a throng, and night coming on, we turned our course, many children and women following us, to get a glimpse of the foreign lady.

A Sabbath in Canton.

The employments of the succeeding Sabbath were as follows :

18. At half past ten o'clock, yesterday, I joined Liang Afah, of the London Missionary Society, who, in connection with that society, has now a public chapel, about one mile from the foreign factories, in the suburbs, close by the city gate, and near the river. The building in which the chapel is, affords a residence for one of the missionaries, Rev. Mr. Gillespie, of the London Society, leaving room for the chapel, which is sixty or more feet long, and about fourteen broad, the chapel opening on the street. Afah has fitted it up according to his own taste and judgment ; and every thing is plainly and neatly and very appropriately arranged. This is quite a new thing in China. It is called the "temple of the true God," written in large capitals with vermillion. The pulpit is at the end of the chapel, opposite the door which opens on the street. The novelty of the thing attracts great crowds, and the difficulty is not to get hearers, but to prevent such

assemblies as may occasion mobs and riotous conduct.

The chapel has been opened only five or six Sabbaths, and it has been necessary, on each of these occasions, for Mr. Gillespie to keep the door, while Afah has occupied the pulpit. Even with that precaution, there has been no inconsiderable mal-conduct outside of the door. Care, however, has been taken to admit only the more respectable, thus limiting the number to about one hundred.

Mr. Gillespie, having occasion to be absent, requested me to stand in his place for the day. Accordingly I took my stand at the door a little before eleven o'clock ; and in a few minutes a respectable audience was seated, to whom Afah preached for one hour, closing with a prayer, and having no singing. The whole number that entered the chapel was not less than one hundred and fifty, though at no one time do I suppose there were more than one hundred seated ; for while some were entering till quite the close of the service, others were occasionally leaving. Just within the door of the chapel there is a screen, so that the audience and the preacher are shut out from the view of those who are in and about the door. During the whole time I stood at the door, I was engaged, either in distributing tracts, or in talking to those who were without. You will bear in mind that the streets in China are narrow, usually not more than six or eight feet wide. Several hundreds of tracts were distributed ; and to many hundreds the gospel was preached on this occasion, either within or without the door.

At one o'clock of the same day, Mr. Bridgman accompanied Doct. Parker to the hospital ; where, in accordance with a previous announcement, the first public preaching service was held.

The building is spacious, three stories high, and the large receiving room is on the second floor. In a few minutes, an audience of about one hundred persons was seated. Doct. Parker opened the services with appropriate remarks, regarding their object, &c., at the same time placing in the hands of all who could read, a copy of a small tract which Afah has prepared, containing the late edict from the Emperor, tolerating Christianity at the five ports. I then read a part of the first chapter of John's Gospel. I spoke from those words of our

Savior, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

The audience were very attentive, and scarcely one left the hall before the sermon was closed. Doct. Parker made a few additional remarks, and invited their attendance on the next Lord's day. The services were closed with prayer, and each of the congregation was supplied with a portion of the New Testament. A distribution of tracts, and portions of the Scriptures at the door of the hospital, to those who passed by, now followed, and closed the services of the occasion.

At half past four o'clock, with a number of sheet tracts in his hand, Mr. Bridgman went to some neighboring temples to preach and distribute the word of life.

At the temples the crowds were so dense, and the people so eager and pressing, that I found it inexpedient to remain long, and accordingly I pushed forward to less frequented parts of the town, leaving the multitude behind me, turning now and then at the corner of a street to address those who followed, and to supply them with tracts. At length, with only two or three tracts, I found myself before one of the smaller temples. Having given away my remaining sheets, I addressed the people, telling them of the one true God, and of Jesus Christ the only Savior of sinners.

Mr. Bridgman's Residence—Liáng Afáh.

Mr. Bridgman was joined, August 20, by his cousin, James G. Bridgman, at present an assistant missionary of the Board. While perfecting his acquaintance with the language, in which he has made considerable progress, he performs the work of a missionary, distributing books and tracts, and declaring the way of salvation by the way side, in the market place, &c., &c.

22. Our house has two entrances. One gives us access to the other foreign residences, the second opens into one of the great thoroughfares of the city, and is thronged from an hour before dawn of day, to a late hour at night. In the morning it is crowded with market-men, having pork, fowls, fish, &c., for sale. In the course of the day it is frequented by all classes of persons, rich and poor, old and young, residents of the city, and people from the country; in the evening the scene is changed, and you see stalls

of fruit, flowers, books, &c., lining both sides of the narrow passage.

At this entrance, hitherto public preaching and the distribution of books has been found impracticable. No sooner have they been attempted than the crowd has rendered the street impassable. Privately, however, the Word can be made known, and it is made known.

Two days later, (Sabbath,) Mr. Bridgman preached in the chapel of the London Missionary Society, at the request of Afáh, and on condition that the latter should preach at the hospital at one o'clock. More than a hundred listened to Mr. Bridgman; and scarcely one of the number retired till the services were concluded. At the hospital Afáh preached an hour. "It was on the whole," says Mr. Bridgman, "the most pleasing sight which I have yet beheld."

The hall of the hospital contained more than a hundred souls, and many of these were persons who had been healed of their physical maladies. As Afáh alluded to this fact, and dwelt on the effects of sin, the deadly maladies of the heart, his feelings kindled up in an unusual degree, and he spoke eloquently. The scene was truly delightful. Around the table where he stood, the seats were placed close to each other, and numbers had pressed forward, and were standing on each side, and close behind him, all listening with intense interest, and apparently understanding every word he uttered. He closed with a fervent prayer, the audience standing.

At an hour or so before sunset, my cousin being with me, and each having a bundle of tracts, I went to the river side to scatter and make known the Word. It is seed time, and we do rejoice in these frequent opportunities of making known God's holy law and commands. Last night, and again this morning, I went out on the same errand, and the same eagerness was every where seen to get the pages which we had to distribute. Indeed I have been out almost daily, and with few exceptions, have found great eagerness to obtain our books.

LETTER FROM MR. BRIDGMAN, NOVEMBER 24, 1845.

What has been done—An Excursion.

In addition to the extract which is given below, this letter contains one item of general interest. "The toleration decree," Mr. Bridgman says,

"has been restricted to those who venerate the cross, images and pictures, &c," thus granting to Romanists a degree of immunity which is denied to Protestants. But the diplomatic agents of Protestant nations will probably be able, very soon, to secure equal privileges for all."

The fact that no native church has yet been organized by your mission in China, may, to some persons abroad, be matter of surprise, and to others a cause of discouragement. It is sometimes remarked by one and another in China, that the results of missionary efforts have been small, considering the amount of labor bestowed. They may, indeed, seem to be small; but that is an imperfect view of the case which allows the above named fact, and the apparent want of success, to operate unfavorably.

Our first object has been, is, and shall be, to make known revealed truth, to "preach the gospel;" this has been done to a great extent. Through your mission, hundreds of thousands of Chinese have been brought to a knowledge of some of the truths of God's word. This knowledge has been communicated orally, and by means of books; and we are not to suppose that it will be without good results. Every week these efforts are giving wider extension to the truth, and causing it to be more fully comprehended. The audience at the hospital is large and attentive on the Sabbath; and every day in the week, in some way, hundreds hear the message of life.

Yesterday, at three o'clock in the afternoon, after having preached at eleven in the morning to the foreigners in English, and at half-past one in the afternoon to the Chinese in the hospital, I started with Rev. Mr. Stanton, who is residing with us for the improvement of his health, to distribute portions of Scripture and tracts, of which we had a select supply of more than two hundred. We walked through some of the most populous parts of the western and northern suburbs of Canton; and then went a

mile or more from the northern wall into the country where we had been told there was a place of worship; but on entering the building, instead of finding it a place of Christian worship, we found it dedicated to the worship of Mohammed. Our stay was short, it being late in the day.

You will remember that it was on the northern side of Canton, that the British troops, under Sir Hugh Gough, were posted, and that much ill will was excited among the people in that vicinity. Hitherto foreigners have not frequented that neighborhood. Our kind words and kind bearing towards these people, however, secured to us good treatment from them, and they eagerly sought for our books. We returned soon after sunset.

Excursions of this kind can now be multiplied and extended at pleasure; and though the feelings of the people are far from being what we could wish, yet it is rapidly improving. In places where I could not go alone, three months ago, without an uproar and confusion, Mrs. Bridgman and myself can now walk and distribute books without let or hindrance. Females and children often rush to the doors of their houses, when it is known that a foreigner is passing; and when a lady speaks to them, takes notice of their children, or hands them a book, they are much pleased. They have an old proverb, "Seeing the face creates kind feeling." It is verily so. Even if it were not a pleasure, I should, as matters now are, feel it our duty to appear daily, or as often as possible, in the streets, mixing with the people, and talking to them about the things of the kingdom of God.

One day later, Mr. Bridgman writes, "I have been abroad in the streets, four or five hours, twice the usual time, walking to the villages beyond the suburbs, on the southern side of the city. One is amazed at the multitudes of people, and to see new villages spring up close to the city and suburbs."

Miscellanies.

PERSECUTION IN SOUTHERN INDIA.

In the letter of Mr. Winslow, on a previous page, reference was made to a recent case of persecution in Tinnevelly district, Southern India. Mr. Hunt, of the Madras mission, has kindly furnished copies of several letters written by Rev.

P. P. Schaffler, who is stationed at Nuloor, and one from Rev. T. G. Barenbruck, who is laboring in the same neighborhood. Both of these missionaries are sustained by the Church Missionary Society. The following extract is from a letter of Mr. Schaffler, dated November 12, 1845.

I have from time to time informed you of the rapid increase of people coming under Christian instruction in my district; and lately the work went on with accelerating steps. Still from the month of May last, I had to encounter no other troubles except such as are inseparable from such a great work. About a fortnight ago I received ola from several of our catechists in the new congregations, informing me that a certain headman of Lutchmeiyoor was establishing in my district a society, on the plan and in connection with that established at Madras, for the support of heathenism; but which he called Vibathisanga (ashes society); that many people were joining him, and that he was boasting that in a month more there would be no Christianity left in this country.

I gave of course little credit to those reports, and only exhorted our catechists and people not to fear, and to walk worthy of the Lord. Towards the middle of last week, I received a letter from the travelling catechist, stating that a crowd of some hundred heathen had gathered together, and had fallen on some Christian villages, robbed them of all and everything, woefully beaten the people, and that he felt very doubtful whether he himself could escape; so I sent immediately our head catechist, Jacob, to examine and report; but when he arrived at Aveideinadanoor, a village where we have more than sixty families, he found that the crowd, continually increasing, had already arrived there, and he was soon surrounded in the house of one of our people, whether he had taken refuge, from whence, however, he found means to send us an ola, telling us of his distress. I first resolved to go to his assistance; but Mrs. Schaffler and others representing to me that I should only expose myself to the insults of the mob by exciting the Christians in my defence, and produce perhaps very sad consequences, I went immediately to Palamcottah, to the Collector, who immediately despatched peons to keep the peace if possible; and the same night I returned to Nulloor, receiving on my way several letters from Mrs. Schaffler, and ola telling me that the crowd was continually increasing, and approaching towards Nulloor with every kind of native weapons, spoiling all the Christian villages on their way, and threatening to do the same with Nulloor.

Arrived at Nulloor, I found, of course, all in the greatest confusion; the compound was full of people who had escaped, some naked, others wounded. I found Mrs. Schaffler wonderfully supported, and wishing rather to stay at Nulloor and stand the apprehended shock; but on my strong representations she consented to go to Palamcottah with the women and all that we had most valuable in the house. Then I made my arrangements of self-defence. I formed a camp near Alankulam, consisting of from three to four hundred men from Alankulam, Kuruvenkotei, the ruined villages, and from such as were coming to our help from other parts. I made the head-catechist (who had found means to escape from the house where he was surrounded, disguised like a shanar) their general. I retained with me at Nulloor a strong body of men; posted guards all round the neighborhood, that we should not be surprised from any quarter, and so, much against my will, I saw myself transformed at once from a missionary into a general in chief. I have never felt more happy in Christ my Savior in my life. I would have counted it the greatest privilege to give even my life in a righteous defence of his kingdom. I felt surprised at myself, for I am naturally faint hearted. I cannot say how I should have been if it had come to a positive engagement. What I can say with certainty is,

that I can do all things through Christ that strengtheneth me, and that without him I am nothing and can do nothing.

In this state of anxious expectation we were kept from our work in the afternoon of last Friday, when Mrs. Schaffler left us, to about seven in the evening, when I received news that the adversaries, who were said by the most moderate to be at least three thousand, had stopped near Pulumecullum, were deliberating and evidently getting perplexed. [Pulumecullum is only about four miles west of Nulloor.] They had no doubt received intimation that the authorities were taking effective means to stop them. About two o'clock in the night, the Collector arrived at Nulloor with more peons, and the next morning he proceeded to the ruined villages. As it is rather his part than mine to report the state of things, having been an eye-witness on the spot, I shall say nothing. I believe that the plan of the adversaries was so deeply laid and so well supported, that, according to all human appearance, Christianity would have been ruined in those quarters if he had not acted as he did; but he has seen with his own eyes; many of the heads of the party have been seized. Previous to the Collector arriving at Nulloor, Jacob, having heard that the adversaries were retreating towards Aveideinadanoor, went with a duffadar and a few peons to watch their movements. They saw, as Jacob wrote to me, about three thousand of them near Aveideinadanoor, sitting down and apparently deliberating. The peons, unwilling to attack them, shewed themselves to them at a distance, and the crowd began to disperse; but before the Collector arrived they had already succeeded in seizing some of them. Now a great many of the chief are caught; but the right hand, if he be not the head of the whole party, is not yet apprehended.

By all that I can gather, neither our catechists nor any of our people had given any occasion to the heathen to assault them as they have done. It was a premeditated plan of several great men to make an end to Christianity at once; the wicked men from near and far were attracted by the hopes of plunder. People of all castes were seen in the crowd, but chiefly maravers. Plunder is also what attracted them towards Nulloor. They had, it seems, arranged among themselves, that they would neither burn houses nor kill any one; but only plunder, flog those who should not give up their goods, disgrace the females; and that if any Christian should be willing to rub on ashes, and to join their ranks, they would not ill treat him in any way. They were divided into three bodies, and fell upon Christian villages unawares, having with them the heathen of each place to show them which were the Christian villages. They made their assaults chiefly during the day, and only upon the villages lately come under Christian instruction; for Melvisuvaparam, which was on their way, and where we have an old congregation, they have not touched; thus twenty villages, where we had in each from ten to seventy families, have been thus spoiled, and a very great number of the people reduced to perfect beggary; and some even deprived of the last shred of clothes they had on their body; some have been more or less severely beaten, and some women, one of whom is the wife of one of our catechists, have suffered all the injury which can be offered to them.

Five days later, Mr. Schaffler writes as follows:

MY DEAR FRIEND:—It grieves me to tell you that I have for some days past had several

reports from heathen and Christians, which lead me to fear the latter have given provocation to the heathen to act as they have done, and thus by an unholy zeal have brought these evils on so many other Christian villages. That the heathen waited for such a provocation to act on a fixed plan is most probable, both by what the people say and by their mode of acting. Fewer villages, however, have suffered than I at first thought. On all these things, however, I shall write to you when I am sensible I am in full possession of the truth, which in this state of confusion is very difficult to come at. All appears quiet again; the catechists have returned to the congregations; but if I can judge at all from the frightened appearance of several of the new Christians, I have reason to fear there will be a great falling away; but neither on this can I say any thing positive; the doubt which hovers over my mind that the persecutions which the newcomers have suffered, have not been in all the villages on account of their Christian profession, is very unpleasant indeed; all these things together weigh sometimes rather heavy on my mind.

Under date of November 25, Mr. Schaffler wrote again, for the purpose of correcting the impression of the foregoing letter.

MY DEAR FRIEND:—I am very happy to be able to tell you that the Christians are not so much in fault, as I had been led to suppose, when I last wrote to you; it is even very probable that they have given no provocation at all. The heathen had spread a report, which had gained some credit, that while they were offering to the idol, the Christians of our village Madattoor, had gone and disturbed their worship, and broke the idol and the vessel used on the occasion; but this is, thank God, not true. I went last Saturday to the ruined villages with Mr. Pettitt, but there no one knows any thing about this; and yesterday I had an opportunity to speak with the number-kurnum, a heathen of the very place where the outrage was said to have been committed; but he told me he never heard any such thing; the only report which had reached his ears, is that the idol had been displaced, but not injured; but whether this had been done by the heathen to have an excuse for assaulting the Christians, or by the Christians themselves, he did not know. So it seems more probable than ever, that the people have suffered all these evils on account of their Christian profession. It is a great relief to my mind to know this; it is more easy to trust in the Lord for what they have unjustly suffered.

There seems not to exist a shadow of doubt, but that the heathen of these parts had formed themselves into a society for the abolition of Christianity, and perhaps of something else besides Christianity, branching out from that formed in the town of Tinnevelly several months ago, which again stands in connection with the Sadurveithasangam at Madras. Would it not be worth the while of the Christian friends at Madras, to inquire more strictly into the tenets and objects of that society? They might perhaps make discoveries; its workings in these parts seem to show, that its object is not only a religious one. After this last assault had been put a stop to, an echo continued to sound for many days, that the government of the Company had passed, and that another king was coming. Such words in the mouths of the people may proceed from a higher origin, or may not. Many of the ringleaders have been apprehended; but the chief of them is

not yet, and is, they say, hiding in the town of Tinnevelly. If he escapes, no peace is to be expected. He has been for many years the plague and terror of the shanar population of these parts.

All the cases, except one or two, are first examined by the tahsildar of Tenkasee, in which talook the spoliation has taken place. Five cases have already been referred by him to the Collector as sufficiently supported by evidence; so we may hope that the Christians will get justice. Many suspected things have been found, and are now in the hands of the tahsildar, I believe; but with all this the Christians cannot be repaid for many years, though the loss is not so great as I was at first led to believe. In many villages the Christians escaped altogether with all their valuables, having got timely notice of the intentions of the adversaries; in some other villages, others escaped in the same way. A great many also escaped altogether and secured their worldly goods by complying with the conditions of the heathen, which were to rub on ashes, and join in the persecution of the other Christians. This was very bad policy, for these were sure to join us again, as soon as they should see that we had means to stop the depredation.

This is now a true statement; a hundred and thirty-three houses in twelve villages were spoiled of all and every thing, the people having run away, having no time left to take their goods with them; and some also, though fallen into the hands of their adversaries, having preferred to suffer the loss of their goods and other ill-treatment, rather than give up their Christian profession, but these are of course the minority. I have reason to thank the Lord that in those days of persecution, (for I cannot call it anything else,) many things tend to prove to the heathens, that Christianity, even in young converts, is not such a very weak thing, as in the pride of their hearts they were led to imagine; but facts have shown that there were also many Judas Iscariots in the Christian camp. But it is not so easy to give an estimate of the value of things robbed, as of the number of houses which have been completely robbed; but the amount cannot be less than ~~nine~~ thousand rupees, and the probability is that it is a great deal more. All that was of any value, as money, jewels, brass, kitchen utensils, grain, jaggery, &c., was taken away; what the heathen did not think worth the while removing, as cots, spinning wheels, chatties, &c., were dashed to pieces; the clothes also were taken from the backs of several people. The ruin could scarcely have been more complete, unless they had set fire to the houses; but they had strictly agreed among themselves not to do so. There is also a strong report that money and jewels went for the sangam (society), but grain and such things were for the benefit of those who had the good fortune to get them.

When I was at Avedeinadanoor, a woman in ragged clothes brought me an inventory of money, jewels and other things robbed in her house, amounting to more than three thousand rupees. I was then surrounded by the catechists and the people who know that woman perfectly; and they told me that the inventory could not be suspected of much exaggeration; as that family was well known to be one of the richest in the country. I told her to come to Nulloor, and Mrs. Schaffler gave her a cloth, and one to her son, and two rupees to supply present wants. I was pleased with the woman. She seems resigned, though sorrowful, and she expressed her determination very strongly to stand and die in her profession of Christianity. Several other rich persons have been deprived of all; for among the new comers were many rich land-

holders; but this circumstance also enraged the heathen more.

The concluding extract is from a letter of Mr. Barenbruck.

The late disturbances were evidently the result of a systematic attempt to overthrow Christianity in that part of the Nulloor district. It had for sometime past been generally reported that the principal shanar of those parts, an inveterate enemy to Christianity, had been negotiating with the agents sent down here by the native anti-Christianity society in Madras, and was boasting that he would very soon root out Christianity and bring back all shanars to heathenism. Probably at the instigation of the above agents he established a vibuthy society, or ashes society, the office bearers of which were in mockery named the catechist and assistant catechist. During the disturbances, these always accompanied the mob, and on meeting with any one they offered him some of the ashes prepared after heathenish fashion, to rub on his forehead; if he complied, a club was placed in his hands, and he was desired to join the party, and do as he was bid; if, however, a Christian refused to deny his profession by receiving or rubbing the ashes on, he was immediately robbed of all he had about him, and unmercifully beaten; nor was this all; if his locality happened to be known, his family and house were marked as the fit objects of their violence. As with individuals, so in the same way surrounding whole villages, they treated their inhabitants according as they did or did not embrace the only alternative which secured them against injury; of assuming the distinctive mark of heathenism. The sufferings of the Christians, and their losses in many instances of the whole of their substance, justly call for our warmest sympathy; at the same time one cannot but feel that these trials and persecutions have been very beneficial in ridding several congregations of those members who in embracing Christianity, came with the multitude and not from conviction; and God grant that they may effect those purposes of divine mercy, for which they were permitted on all that have remained steadfast. Thank God in the Sorundey district there has been perfect peace.

The statements contained in the preceding extracts furnish additional reasons for strengthening and enlarging our missions in Southern India. The adversary is thoroughly roused, and "we are not ignorant of his devices."

MR. MEIGS'S VISIT TO BATTICALOW.

DURING the summer of 1845, Mr. Meigs made a visit to Batticalow, which is on the eastern shore of Ceylon. Mr. Stott, Wesleyan missionary at that station, was formerly a fellow laborer of our brethren in the Jaffna district, having been stationed at Point Pedro. Mr. Stott has been at Batticalow about five years; and his labors have been very much blessed. Mr. Meigs was anxious to observe the effects of a revival recently enjoyed by this missionary and the people under his care.

Mr. Meigs arrived at Batticalow, July 17, after a pleasant sail of two days from Point Pedro. A few extracts from his journal are given below.

July 18, 1845. To-day I set out on a missionary excursion with Mr. Stott. Our principal object was to visit the plantation of Mr. Atherton, about four miles north of the town, and preach to the workmen who are assembled, every Friday noon, for that purpose. On our way to the plantation, we stopped in a beautiful cocoa-nut grove, and I was greatly delighted to witness the effects of the gospel which Mr. Stott showed me there. In the middle of the grove stands a beautiful little school house, which is used also as a chapel, neatly and substantially built of brick and mortar, and plastered. It was erected by a native convert from heathenism, nearly on the spot where, a few years ago, stood a heathen temple dedicated to Pulliar or Ganess, and before whose image the owner of the grove had often prostrated himself in humble adoration. After he embraced the gospel, he determined in his own mind that the temple should stand there no longer; and he requested Mr. Stott to come and see it demolished. But when they assembled for this purpose, the officiating brahmin and many of the friends of Ganesa made so much opposition, that Mr. Stott advised the man to wait for a more convenient opportunity. Another day was soon appointed, and the temple was entirely demolished. Mr. Stott gave me a long and interesting account of the attendant circumstances, with which I was much interested, as affording evidence of the power of the gospel and the sincerity of this convert.

We soon arrived at the plantation. It contains about four hundred acres, and is planted almost entirely with cocoa-nut trees, which thrive remarkably well in this district, and are very profitable. If well taken care of, they bear fruit in about six years. Cotton also grows well and is cultivated to some extent; but is not so profitable as are cocoa-nuts. After the coolies had taken their dinner, they assembled in a bungalow to the number of sixty, and were very attentive while I proclaimed to them the glad tidings of salvation by a Redeemer.

On our return we took another road, and came down by the side of the lake, most of the way through groves of cocoa-nut trees; and though the weather was hot, being thus sheltered from the sun and fanned by the sea breeze, we had a most delightful ride. On our way we stopped at an English school supported by the government, and preached to the lads present, and about fifteen other people.

19. Early in the morning we rowed about five miles up the lake in a boat, and landed at a Mohammedan village, and conversed with several companies of people, and gave books and tracts to such as appeared likely to make a good use of them. We found most of the Mohammedans exceedingly hard and stubborn, always ready to blaspheme the Savior, especially when any arguments were used to prove him to be the Son of God; for they acknowledge him to have been a prophet and a good man, but are very confident in their assertions that God has no son. They are by far the most unpromising class of people in India, among whom we labor. Very few converts from among them have been received into the Christian church, in any part of the world. Mr. Stott told me that he knew of one man who was convinced of the truth of Christianity, and would, he thought, be glad to be baptized, were he not afraid that his life would be taken by his countrymen; and these fears are far from being imaginary.

20. I preached in the Wesleyan chapel in Tamil to a fine audience of one hundred and fifty people, principally adults, and almost all members of their church. There are several other

places where public worship is held on Sabbath mornings, not far off; so that the congregations at the chapel consist of only those who live so near as to be able conveniently to attend. The audience was exceedingly attentive, and most of them appeared to be quite intelligent. It was very pleasant to preach to them on the importance of "growing in knowledge and in grace." In the afternoon I preached in English to about half that number, nearly all in the place who understand the language.

There are quite a number of burgher families in Batticalow, the descendants of the Dutch and Portuguese. All of them understand Tamil; and most of the men speak English. I spent four mornings with Mr. Stott in making religious visits to all the burgher families in the place. We were in every instance received with civility; and generally with much cordiality and kindness. Indeed many of them appeared very thankful for the attentions bestowed upon them. Several of them are pious. It may, however, be said of this class generally in India, that they have much more of the form than of the power of godliness. They have added many of the vices of the natives to those of Europeans. Of course there are some honorable exceptions to these remarks.

22. In the afternoon I went with Mrs. Stott to visit a female school at the house of the Cutcherry Mudeliar. He is a man of great decision of character. He was one of the first converts to Christianity in Batticalow, and he has, for many years, adorned his profession. By disregarding caste, and coming out openly and fearlessly on the Lord's side, he has done much, both by precept and example, to advance the cause of Christ among his countrymen. He is an honor to religion and a blessing to his people.

His wife is also a fine woman, and she has, within a few years, become pious. She learned to read at the age of forty, that she might be able to peruse the Scriptures. They have a family of ten children, several of whom are pious, and all are educated as Christians. Two of their sons-in-law are catechists in the employment of the mission. The girls' school is taught by their eldest daughter, and the school room is used as a place of preaching during the week.

23. In the afternoon Mr. Stott took me to the house of a very respectable native female of nearly sixty years of age. What is remarkable respecting her, is the manner in which she endures persecution for the sake of Christ. She has been most severely tried by her husband and some of her sons, who appear to be true and faithful servants of the devil. Her husband, not succeeding in his endeavors to drive her back to heathenism, has for some time forsaken her, and lives in another house. He could not turn her out of this, as it is hers by inheritance. He has repeatedly beaten her, taken away her clothing and jewels; and he now endeavors to prevent any person from rendering her necessary assistance. On the other hand, he not only offers to live with her, but promises to treat her very kindly, if she will renounce Christianity and return to heathenism. But neither persecution nor promises of worldly happiness can induce her to deny her Savior.

One of her sons, John Hannah, is a pious, interesting and useful catechist, and a great comfort to his mother. His father, when he consented to let him go to the mission school for an education, had no idea that he would become pious. He only looked to the worldly advantage and honor resulting from an English education. When he found that he was truly pious and took part with his mother, he was sadly disappointed.

Mr. Meigs, in company with Mr. Stott, made a missionary excursion to the upper end of the river, on which Batticalow stands; he was absent several days. His account of this tour is necessarily omitted. The following extract is painfully instructive.

The case of one man deserves to be noticed. He is the son of the persecuted woman mentioned above, and elder brother of John Hannah. He is still a violent heathen, and persecutes his mother. He came to show us a young man, whose name is Francis William Taylor, who was educated by Mr. Adley of Nellore. He was returning from a heathen temple at Cathergaman, a long distance south of Batticalow. He greatly exulted in the fact that he had found a young man, baptized and educated in a Christian school, who had been so great a distance to a heathen temple. He said that all our converts were hypocrites and no better than this young man. Mr. Stott urged him to specify individuals. "Is your mother a hypocrite? Is your brother John Hannah a hypocrite? Is the Cutcherry Mudeliar a hypocrite?" "Oh no. These are true Christians." We had a very plain and faithful conversation with this apostate young Taylor and also with his heathen companion.

The information which is given below will be read with interest.

I had no opportunity to visit the Veddas or wild men whom, with the assistance of Mr. Atherton, Mr. Stott has collected into several villages, and who appear favorably disposed towards Christianity. I was very desirous of seeing them, but the season of the year was unfavorable for going into that part of the country. These men, till within a few years, were in a perfectly savage state, wandering in the mountains, subsisting by hunting, and generally using bows and arrows for this purpose, living without habitations, usually sheltering themselves during storms under projecting rocks in the mountains, nearly destitute of clothing, eating monkeys, snakes, ichneumons and any other wild animals they can catch. It was a favorite object with the late governor MacKenzie to collect these people into villages, by giving them land and tools and assistance in cultivating their fields; but especially to establish schools among them, and to provide means for their religious instruction. Indeed it may be said that he lost his life in consequence of his benevolent efforts for their temporal and spiritual good. He caught a fever in the unhealthy province where they reside, which eventually caused his death.

It is a singular fact that nearly all the heathen temples in that part of the country have been, within a few years, robbed of their idols and other valuable property. The Mahomedans are said to be the predators. When I conversed with them about it, they said that in several instances the heathen were the thieves, and, in order to screen themselves, found it very convenient to accuse the Mahomedans of the crime. From this, and many other causes, heathenism is quite at a discount in Batticalow.

Mr. Meigs makes the following general remarks in the conclusion of his communication.

I was highly gratified with my visit, and rejoiced to see such evidence that Christianity has taken root there, and is bearing fruit to the glory of God. There has evidently been a great and

glorious work of the Lord in the district. I became acquainted with several of the mission catechists, and rejoiced to see such evidence that their hearts were in the work. It is true there are many things to favor the cause of Christianity in that part of the island. Mr. Atherton, who is at the head of the district, is decidedly on the Lord's side, and so is Mrs. Atherton. The principal Mudelair with his family, mentioned above, takes a noble stand in favor of Christianity; and there are many others of high standing in the dis-

trict among the natives, who are on the Lord's side. On the other hand, they have not the corrupting influence of European soldiers and sailors. Let us rejoice in these favorable circumstances, and pray that the work of the Lord may there spread till pagans, Mohammedans and Roman Catholics shall all be gathered into the kingdom of Christ. The Romanists are very numerous there, though many of them, after hearing the gospel, have forsaken their idolatry and turned unto the Lord.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—It appears from a letter of Mr. King, dated December 29, that the council of judges has decided that the prosecution against him must go forward. He has appealed to a higher court; but its decision had not been given so late as January 8. If the opinion of this tribunal shall be adverse to Mr. King, he will appeal to the Areopagus, the highest court in Greece. If that body shall decide against him, he will then be arraigned before "the court which tries all thieves, robbers, murderers," &c. "As the jury will probably consist of common people, under the influence of the Synod, there is reason to apprehend an unfavorable verdict." Imprisonment is the punishment in such cases. In other respects the condition of Mr. King has improved. "I am beginning," he says, "to feel free again to walk about the city in the day time, though it requires a little caution. Even a priest called two or three days since, and said that he had read my book, and that it was excellent."

SYRIA.—In a letter dated December 9, Mr. Whiting announces his return to 'Abeih. The Arabic service was resumed on the following Sabbath. "In this part of the mountains," he says, "every thing seems quiet at present. The people have made no resistance, but peaceably surrendered their arms, when required so to do by the government. The same is true of all Mount Lebanon, except the district of Bsherre, where they refused to give up their arms." "So far as we can see, there is again open to us, in all the southern half of Lebanon, a promising field of missionary labor. Hasbeiya too is again open to some extent, and we have sent thither one of our native helpers, at the earnest request of our little company of Protestant friends there."

ERZEROM.—Doct. Smith, under date of December 27, writes: "There is a good degree of interest on religious subjects among some of the Armenians; and the Bishop, though evidently much restrained, is commencing measures to keep visitors from our houses and hearers from our preaching."

SANDWICH ISLANDS.—Letters have just been received from this mission, copious extracts from which will appear in the next Herald. Mr. Paris writes from Kau, March 20, 1845, "We have many things to discourage us, but more to encourage. Some of our church members are stupid, ignorant and dead; while others have fallen into the snares of the devil. Still a large majority of our church hold fast to their profession, grow in grace and in the knowledge of Christ, and give the most decided evidence of piety. Popery is stationary, or rather it is losing ground." At Hilo the divine favor has been enjoyed, and many have been added to the church. At Lahaina there has been an unusual attention to the subject of religion. Meetings are crowded. "Individuals," says Mr. Baldwin, November 8, "who have been hitherto hardened sinners, leaders in sin, but who have been awakened to the concerns of their souls, exhibit an unabated interest in serious things."

CHOCTAWS.—Mr. Wright, in a letter dated Wheelock, January 23, says, "With the commencement of the new year, the Lord is giving indications of his continued presence and blessing. There are some cases of deep seriousness in the neighborhood, and some also of hopeful conversion. Some backsliders appear to have returned to the Shepherd and Bishop of their souls."

Home Proceedings.

A NEW AUXILIARY SOCIETY.

The Synod of West Tennessee, during its last session, unanimously resolved to become a foreign missionary society, auxiliary to the American Board. In pursuance of this resolution, Rev. C. P. Wing, Rev. M. M. Marshall, Rev. Robert Caldwell, M. T. Watkins, M. D., Samuel Colart and Robert M' Clelland, Esquires, were appointed an Executive Committee, with power to commission agents, carry on correspondence, and superintend all the interests of foreign missions within the bounds of the Synod. This committee subsequently appointed Rev. C. P.

Wing Chairman, Doct. M. T. Watkins Recording Secretary, Samuel Colart, Esquire, Treasurer, and Rev. William Potter Corresponding Secretary and General Agent. Mr. Potter is the receiving agent of the Board at Columbia, Tennessee. The name of the society is "the South Western Foreign Missionary Society;" and the Synod expect that other ecclesiastical bodies, in the south western States, will unite with them in this organization.

MISSIONARY CONVENTION AT HOLLISTON.

A meeting of the friends of missions was held at Holliston, Massachusetts, February 10, and closing on the following day. Rev. Elisha Fisk presided, and Rev. Samuel Hunt acted as Secretary. Dr. Anderson, Rev. D. Greene, Rev. Levi Spaulding of the Ceylon mission, and Rev. Orson Cowles, were present as a delegation from the Board. Resolutions, expressing the views of the convention in relation to the work of missions were adopted; and the general impression made by the meeting appears to have been salutary.

EMBARKATION OF MISSIONARIES.

On the seventeenth of March, Rev. George W. McMillan, of Gettysburg, Pennsylvania, and Mrs. McMillan, of New York city, embarked from Boston in the ship Sarah, Captain Cutter, for Madras, whence they expect to proceed to Madura, to join our brethren in that field.

DONATIONS,

RECEIVED IN FEBRUARY.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr.	312 86
<i>Addison Co. Pt. Aux. So. A. Wilcox, Tr.</i>	
Vergennes, Cong. ch. and so.	52 25
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
Chatham, Cong. ch.	27 30
North Wellfleet, do. for sup. of Mr.	
Ford, Tamil miss.	15 00
Sandwich, Evan, cong. ch. and so.	
63,70 ; m. c. 12,60 ; W. F. 10 ; C.	
C. P. W. 10 ; Mrs. M. F. 5 ; a	
lady, 3 ;	104 30—146 60
<i>Boston, Ms. S. A. Danforth, Agent,</i> (Of wh. fr. R. H. Coburn, 35 ; Miss H. Stebbins, 10 ; Old South, s. a. for Samuel H.	
<i>Stearns, Ceylon, 20 ;</i>	1,443 34
<i>Brookfield Assoc. Ms. W. Hyde, Tr.</i>	
Oakham, Mrs. C. S. French, to cons. Rev.	
CHARLES E. FRENCH of Edinburgh, Mo.	
an H. M.	50 00
<i>Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent,</i>	
West Aurora, Ch.	5 00
<i>Caledonia Co. Pt. Conf. of Chs., E. Jewett, Tr.</i>	
Hardwick, A family,	10 00
<i>Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.</i>	
Hinsdale, Gent. and ln. 41,11 ; m. c.	
25,39 ;	66 50
Keene, Gent. 37,75 ; m. c. 14,02 ; ln.	
41,43 ;	93 20
Nelson, Ch. and so. 23,76 ; ln. 17 ; m.	
c. 5,30 ;	46 06
Ridge, 1st cong. ch. and so. 53,62 ;	
m. c. 45,45 ;	98 97
Troy, m. c.	18 50—323 23
<i>Chittenden Co. Pt. Aux. So. M. A. Seymour, Tr.</i>	

Burlington, m. c.	4 22
Milton, Indiv. 1,25 ; s. s. 53c.	1 78
North Underhill, Cong. ch.	25 00—31 00
Bridgeton, Cong. ch. m. c.	15 91
Cumberland, Gent. and m. c.	30 36
Gorham, Cong. ch. m. c.	30 00
N. Gloucester, Cong. ch. and so. 22,	
46 ; juv. miss. so. 2,50 ;	24 96
Portland, High-st. ch. mater. asso.	
for John and Frances Chickering,	
Ceylon, 40 ; union m. c. 37 ; Rev.	
D. M. Mitchell and wife, 10 ;	87 00
Saccappa, Cong. ch. and so. m. c.	
16 ; sub. 10 ;	26 00—214 23
<i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Haverhill, A. Kittredge,	50 00
<i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Marblehead, m. c.	20 00
<i>Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Darien, G. G. W.	4 00
New Fairfield, E. Knapp,	12 00—16 00
<i>Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Westport, Coll. 44 : m. c. 37 ;	81 00
<i>Franklin Co. Pt. Aux. So. C. F. Safford, Tr.</i>	
Enosburgh, Gent. 53,50 ; ln. 33,50 ;	87 00
<i>Franklin Co. Ms. Aux. So. L. Merriam, Tr.</i>	
Ashfield, La.	32 00
Montague, A friend,	10 00—42 00
<i>Genesee & Vic. N. Y. C. A. Cook, Agent.</i>	
East Coventry,	32 29
Geneva, Rev. M. P. Squier,	10 00
Junius, Pres. ch. 30 ; Rev. J. Merrill,	
10 ;	40 00
Newark, Pres. ch.	15 50
Oxford,	44 47
Penn Yan, Pres. ch.	58 12
Prattsburgh, Cong. ch. m. c. 25 ; coll.	
28 ;	53 00
Romulus, Pres. ch.	39 38—222 76
<i>Grafton Co. N. H. Aux. So.</i>	
Bethlehem, Cong. ch. and so.	7 00
Piermont, Mr. Davis's so.	15 00—23 00
<i>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</i>	
Ireland, s. a. for ed. of hea. chil.	5 33
Monson, Rev. Dr. Ely,	20 00
Montgomery, A friend,	10 00
Southwick, ELEAZER PAGE, "in the	
name of a disciple," wh. cons. him	
an H. M.	200 00
West Springfield, m. c.	44 60
	279 93
Ded. am't paid for print- ing by aux. so.	18 00—261 93
<i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Hadley, Mrs. AZUBA STACY, wh.	
cons. her an H. M. 100 ; Russell	
gen. benev. asso. wh. cons. WIL	
LIAM PORTER of Lee, an H. M. 100 ; 200 00	
Northampton, S. Stoddard,	20 00—220 00
<i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>	
Westboro', m. c. 14,83 ; bal. of col. 1,62 ;	16 45
<i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>	
Canton, m. c.	18 60
Harford, Centre so. gent. 69 ; H. B.	
J. 115,69 ; T. Smith, 50 ; F. T. 25 ;	
H. L. P. 10 ; C. Day, wh. cons.	
Miss JULIA S. DAY an H. M. 100 ;	
m. c. 20,43 ; 4th so. 155,39 ; North	
so. 60 ;	605 37
Suffield, 1st so. gent.	40 55
West Suffield, Coll.	17 81
Windsor, Rainbow so.	15 79—668 11
<i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>	
Amherst, La.	53 05
Bennington, Cong. ch. and so. 10,64 ;	
a friend, 25 ; la. benev. so. 1,98 ;	37 62
Brookline, Cong. ch. and so.	24 00
Francetown, Gent. 56,85 ; ln. 39,91 ;	
m. c. 15 ;	111 06
Goffstown, Cong. ch. and so.	4 50
Greenfield, Rev. B. Fowler,	1 00
Hillsboro' Bridge, Cong. ch. and so.	
7,90 ; Centre so. a. lady, 1 ;	8 20
Lyndeboro', Cong. ch. and so. gent.	
38 ; ln. 23,25 ; m. c. 10,75 ;	72 00
Manchester, 1st do.	160 00
Mt. Vernon, Gent. 34,68 ; m. c. 7,30 ;	
juv. miss. so. 4,34 ; Miss M. E. S. 3 ; 49 22	

Nashua, 1st cong. ch. and so.	180 42	
New Boston, Pres. ch. and so.	45 00	
New Ipswich, Gent. 57,45; la. 53,25;		
m. c. 34,53;		
Lemont Co. <i>Vt.</i> Aux. So. S. Merriam, Tr.	145 23—891 30	
Johnson, Cong. ch.	12 84	
Lincoln Co. <i>Me.</i> Aux. So. Rev. E. Seabury, Tr.	26 53	
Boothbay, Cong. ch. and so. m. c.		
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.		
Bridgewater, Coll.	33 00	
Cornwall Bridge, Miss. M. Pierce,	15 00	
New Milford, La. mite so.	10 50	
Terryville, Coll. 46,54; m. c. 27,02; 73 56—132 06		
Lowell & Vic. <i>Ms.</i> W. Davidson, Tr.		
Lowell, Appleton-st. ch. a. s. class,	1 10	
Michigan, Aux. So. By A. S. Wells, Agent.		
Birmingham, Pres. ch. 16,41; Flint, Coll.		
6,88; Rev. R. Armstrong, 10; Leoni,		
Cong. ch. 9; Milford, Ch. 44,60; Mount		
Clemens, Pres. ch. 20,80; Rochester,		
Cong. ch. 5,31; Southfield, do. 10,56;		
Tecumseh, Pres. ch. 25; Troy, L. Ben-		
net, 7; Utica, Pres. ch. 2,88; White		
Lake, do. 6,12; Wing Lake, do. 4,43; 168 99		
Middlesex Co. <i>North & Vic.</i> Ms. J. S. Adams, Tr.		
Groton, A friend,	10 00	
Lancaster, Clintonville, m. c. and		
coll. wh. cons. Rev. JOSEPH M. R.		
EATON un H. M.	63 00	
Leominster, Asso.	42 19	
Westford, do.	19 96—135 15	
Middlesex Co. <i>South</i> , Ms. Conf. of Chs. Rev.		
G. E. Day, Tr.		
Framingham, Hollis evan. ch. and		
so. to cons. Rev. INCREASE N.		
TARBOX un H. M.	53 57	
Hopkinton, Indiv.	7 73—61 30	
Middlesex Asso. Ct. H. C. Sanford, Tr.		
East Haddam, Gent. 42,91; la. 23,19;		
m. c. 8,62; cir. of char. 7,75; 82 47		
East Hampton, Cong. so. to cons.		
Rev. WILLIAM RUSSELL un H. M.	50 00	
Hadlyme, Gent. and la. 31,88; m. c.		
8,12;	40 00	
Middle Haddam Landing, m. c.	3 00	
Petapaug, Gent.	67 40	
Saybrook, Coll.	24 00—266 87	
(Of the above for Abenaquis missa. 10.)		
Merrim Co. & Vic. N. Y. E. Ely, Tr.		
Rochester, 1st pres. ch. 175,97; Brick		
do. 110; mon. fem. pray. meeting,		
8;	593 97	
Strikersville, Cong. ch.	7 50	
Webster, Rev. L. Brooks,	10 00	
Wheatland, J. McNaughton,	5 00—316 47	
New Haven Co. <i>East</i> , Ct. Aux. So. A. H.		
Maltby, Agent.		
New Haven, North ch. and so. (of wh. fr.		
A. H. Maltby, for Sarah L. Maltby, Cey-		
lon, 100; W. Johnson, wh. and prev.		
cons. Mrs. MARY E. JOHNSON un		
H. M. 50;) 707,04; Church-st. ch. and so.		
142,77; m. c. 8,92; 1st ch. and so. 50;		
Yale coll. m. c. 18,30; union, do. 27,31;		
Chapel-st. ch. do. 11,21; 3d ch. do. 9,04; 973 69		
New London & Vic. Ct. Aux. So. C. Chew, Tr.		
New London, 2d cong. ch. and so. a. s. for		
Coleby C. Mitchell, Ceylon,	20 00	
New York City & Brooklyn, Aux. So. J. W.		
Tracy, Tr.		
(Of wh. fr. Scudder miss. so. of pres. ch. 55;) 525 27		
Morfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.		
Brookline, A friend,	10 00	
Roxbury, Eliot ch. and 'so. gent. 79;		
la. 123,50; m. c. 22,59; s. s. 75c. 295 84—235 84		
Onida Co. N. Y. Aux. So. J. Dana, Tr.		
Bridgewater, Cong. ch.	3 59	
Madison, do. m. c.	10 00	
Rome, 1st cong. ch. m. c. 10; J. W.		
Bloomfield, wh. and prev. dona.		
cons. Rev. WILLIAM E. HOLMES		
of Annsville, and Mrs. ANNA B.		
BARNHARDT of Constantia, H. M.		
100;	110 00	
Utica, 1st pres. ch. m. c. 4,87; Welch		
cong. ch. 18;	22 87	
Coll. at ann. meeting,	27 27—173 73	
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.		
Buel,	20 00	
Cooperstown, Indiv. 19,75; la. 30,95; 50 00		
Exeter,	11 00	
Gilbertsville, J. Gilbert, 3; J. Q. W.		
37c.;	3 37	
New Berlin, Cong. so. 40; s. s. for		
Julius Pattengill, Ceylon, 20;	60 00	
New Lisbon,	18 50	
Unadilla,	5 00—167 87	
Penobscot Co. Ms. Aux. So. J. S. Wheelwright, Agt.		
Cherryfield, I. Smith,	1 00	
Rhode Island, Aux. So.		
Providence, High-st. cong. ch. m. e.		
67,27; sub. 21; 4th cong. ch. m. e.		
35; E. W. F. 12; J. H. W. 5; S. S.		
W. for Nestorian miss. 5; Mrs. G.		
5; Miss O. C. G. 3; J. D. 3; indiv.		
50; wh. cons. Joshua H. WORK		
an H. M.		
Westerly, Cong. ch.	206 27	
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.		
Exeter, Miss E. Gilman,	1 00	
Hampton Falls and Seabrook, Cong.		
ch. and so.	17 00	
Portsmouth, N. ch. m. c. 20,70; gent.		
118; la. 37,57; do. 49; juv. so. for		
Rufus W. Clarke, Ceylon, 10,68; 295 95		
Windham, Gent. 26,43; la. 22,50;		
m. c. 27,37;	76 30—390 25	
Rutland Co. <i>Vt.</i> Aux. So. W. Page, Tr.		
Benson, Cong. ch. and so.	73 57	
Castleton, DANIEL BRANCH, wh.		
cons. him an H. M. 100; m. c.		
27,33;	127 33	
East Rutland, Gent. 57; la. 25,17;		
m. c. 66,65;	148 82	
Lower Falls, m. c.	8 00	
Pawlet, A friend, av. of a watch,	25 00	
West Rutland, Ch. and so.	92 54—475 26	
St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.		
Brasher, L. Kibbie, 5; Brasher Falls, Pros.		
ch. av. of penny a week system, 13; Miss		
M. T. H. 5; Canton, Pres. ch. 10,78; G.		
Ray, 10; De Kalb, Pres. ch. 9; Gouver-		
neur, Pres. ch. sub. and coll. 35,88; m. c.		
and m. boxes, 16,37; s. s. 4,44; Hopkin-		
ton, Cong. ch. m. c. 3,45; Massena, by		
Rev. Mr. D. 4; Norfolk, Rev. I. M. 1;		
Ogdensburg, R. W. J. 1; Richville,		
Rev. G. C. 25c.; Miss C. 25c.; I. W. and		
L. B. av. of wool, 1,95; M. A. 2,56; C.		
W. 1; Waddington, Cong. ch. 2; Un-		
known, rec'd at ann. meeting, 3,13;	123 00	
Syracuse & Vic. N. Y. J. Hall, Agent.		
Baldwinville, Pres. ch.	3 00	
Fayetteville, do.	26 57	
Onondaga Hollow, do.	30 00—59 57	
Taunton & Vic. Ms. Aux. So.		
Dighton, 1st cong. ch. and so.	7 35	
Fall River, do.	76 72—84 07	
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.		
Gilead, Gent. 27; la. 23,50;	50 50	
Washington Co. <i>Vt.</i> Aux. So. J. W. Howes, Tr.		
Berlin, m. c.	16 25	
Northfield, Cong. ch.	5 00—21 25	
Western Reserve, O. Aux. So. Rev. H. Cee, Agent.		
Cleveland, 1st pres. ch. s. s. for TRUMAN P.		
Handy, Ceylon, 20; m. c. 4,19; 2d do. m.		
c. 38,09; Kirkland, Pres. ch. 30; Youngs-		
town, do. 30; ded. dis. 1,52;	120 76	
Windham Co. <i>Vt.</i> Aux. So. A. E. Dwinell, Tr.		
Brattleboro' East, m. c.	15 95	
Halifax, J. Guild,	2 00	
Putney, m. c.	10 00	
Townfield, Juv. so.	2 00	
Westminster West, Fem. char. so.	19 00	
Windham, Gent. 12,50; la. 12,03; m.		
c. 16;	40 53—89 48	
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.		
Eastford, La.	42 72	
N. Killingly, do.	26 65	
Westford, m. c.	15 00—84 37	
Windham Co. South, Ct. Aux. So. Z. Storts, Tr.		
Scotland, Gent. and la. 48,37; m. c. 9,63;	58 00	
York Co. Ms. Conf. of Chs. Rev. G. W. Cressey, Tr.		
Biddeford, 2d par. fem. juv. so. for		
Madras miss.	13 00	
Kennebunk, union cong. ch. and so.		
25; m. c. 15;	40 00	
Wells, 1st par.	23 75—76 75	

Total from the above sources, \$10,373 31

VARIOUS COLLECTIONS AND DONATIONS.

A friend,	25	Pontiac, Mich.	4 00
Albany, N. Y. 4th pres. ch.	100 00	Reading, Ms. S. par. Cong. so.	10 00
Allegany, N. Y. m. e.	13 74	Roscoe, Ill. Cong. ch.	15 00
Allentown, Pa. Pres. ch.	10 00	Savannah, Ga. Male and fem. miss. so. in Indep. pres. ch. (of wh. fr. Mrs. A. A. Smets, for a hea. child in Africa, 15; juv. miss. so. in u.s. 14,60; chil. of col'd s. a. 9,30;	380 54
Andrew, Ms. Rev. J. Emerson, 25; Mrs. S. H. Emerson, 25; wh. and prev. dona. cons. Miss ESTHER EMERSON of Hollis, N. H. an H. M.	50 00	Seneca Falls, N. Y. Pres. cong. 125; less dis. 63c. wh. and prev. dona. cons. J. K. BROWN and WILLIAM H. KING, H. M.	194 37
Andover, O. Miss. so.	11 00	Silver Creek, Mich. J. Solick,	10 00
Ballston, N. Y. Rev. T. S. Wickes,	20 00	South Wales, N. Y. m. c.	3 51
Ballston Centre, N. Y. Pres. ch. hea. sch. so. for miss. chd. at Odooville,	26 00	Springfield, N. J. Pres. ch.	35 00
Baltimore, Md. Fem. mite so. for Ann Gil- mer, Anne Young, Samuel Wyman, John C. Buckas, H. V. D. Johns, H. S. Kepler, H. Moore, Talbot Jones, E. N. Kirk, Anna Peters, Eliza Conkling, J. Stewart Parciance, Julia M. Ridgely, John L. Woart, Margaret Breckinridge, ea. 20; 4th pres. ch. for G. D. Parciance, do. 20; two friends, for Margaretta Armstrong Baker, do. 20;	340 00	Spring Mills, Pa. do.	37 50
Big Rock and Sammank, Ill.	7 62	Stark Co. Ill. N. Wyckoff,	5 00
Bridgewater, N. Y. J. Barkley,	1 00	St. Georges, Del. Fem. benev. asso. (of wh. for Letitia H. Howe, Dindigul, 20;)	36 00
Bryant Co. Ga. Pres. ch.	10 25	Trenton, N. J. A farmer,	5 00
Cambridge, Ms. Mr. Albro's ch. and so.	150 50	Troy, N. Y. V. W. Wickes, 20; Mrs. M. C. E. for George Champion, Ceylon, 10;	30 00
Carlton Place, U. C. Mr. and Mrs. R. Bell,	10 00	Upper Aquebogue, N. Y. S. S.	2 56
Castine, Me. Tiv. so. 11,75; m. c. 20,25;	33 00	Wailuku, Sandw. Isl. Miss M. C. Ogden,	71 75
Charlton Village, N. J. Pres. ch.	94 43	Williamsport, Pa. Av. of m. box,	1 50
Chelsea, Ms. Winnisimmet ch. and so. m. c.	33 33	Wilmington, Del. Hanover-st. pres. ch. 63, 87; disc. 16c.	63 71
Chicago, Ill. 2d pres. ch. m. c.	44 50	Womelsdorff, Pa. P. Kloff,	5 00
Connecticut, A friend.	10 00	Woodbury, N. J. Pres. ch. for sch. at Wailuku, 13 78	
Cuthbert, Ga. s. (of wh. fr. Mr. and Mrs. Morrill, 16,50;)	80 00		\$15,409 01
Darby, Pa. m. c.	2 50		
Detroit, Mich. 1st cong. ch. wh. cons. Rev. HENRY L. HAMMOND an H. M. 70; J. W. Tillman, 10;	5 32		
Duane, Ill. Pres. ch.	45 00		
East Cambridge, Ms. Evan. ch. and so. m. c.	2 00		
East Groton, N. Y. Cong. ch.	2 00		
Fredon, Pa. s. a.	2 00		
French Creek, Ill. Rev. J. G. Dwight,	2 00		
Galena, Ill. 1st pres. ch. m. c.	60 00		
Geneva, W. T. m. c.	5 00		
Glens Falls, N. Y. Pres. ch. and cong. wh. cons. Rev. JOHN GRAY an H. M.	90 45		
Herrick, Pa. Pres. ch.	5 08		
Hopewell, Tenn. do.	11 77		
Ithaca, N. Y. 1st do.	111 00		
Jamaica, N. Y. Pres. ch. m. c.	5 00		
Jonesboro', Tenn. do.	114 00		
Kalamazoo, Mich. 1st cong. ch. s. s. for tracts at Canton,	1 00		
Liberty, Pa. Rev. G. W. Leyburn,	4 62		
Little Falls, N. Y. 1st pres. ch. m. c.	56 45		
London, Eng. J. Symon,	24 22		
Lovett, N. Y. Pres. ch. m. c.	33 00		
Lynchburg, Va. 2d pres. ch. Mrs. J. A. Royell,	5 00		
Mineral Point, W. T. Pres. ch. s. s.	10 00		
Montreal, L. C. Amer. pres. ch. and so. m. c. and coll.	612 00		
Mount Horeb, Tenn. Pres. ch.	3 23		
Mountark, N. J. 1st pres. ch. gent. 733,62; la. assn. wh. cons. WILLIAM PENNINGTON, WILLIAM YER and Rev. Mr. McILVAINE H. M. 267,96;	1,090 88		
New Diggings, W. T.	6 12		
New Lebanon, N. Y. R. Woodworth, a rev. pensioner.	200 00		
New Market, Tenn. Pres. ch.	13 00		
New Orleans, La. J. Buck, 3; W. A. Bartlett, 7; 10 00			
Norristown, Pa. Pres. ch. coll. 26,78; m. c. 58; young la. benev. so. 14;	98 78		
Northern Liberties, Pa. Central Pres. ch. Contest-s. s. s. miss. so. for sch. at Bobek, Orange, N. Y. 1st pres. ch. m. c.	25 00		
Omega, N. Y. Pres. ch. s. s. for ed. of Sarah, at Oronoiah,	20 00		
Park Hill, Ark. m. c. 31,69; S. Loughbridge, 76c;	30 00		
Philadelphia, Pa. 1st pres. ch. A. R. Perkins, 100; 11th do. 100; Clinton-st. do. s. a. miss. so. 40; K. M. Linnard, for Mary Linnard, at Wailuku, 20; C. S. Wurts, 40; Miss H. S.; a lady, 1; 1st Ind. ch. miss. so. 95; Rev. D. Malin, to cons. Miss KATE ROSALINE MALIN an H. M. 100; a lady, 10;	32 44		
	441 00		

Amount of donations and legacies acknowledged in the preceding lists, \$16,385 61. Total from August 1st to February 28th, \$165,383 35.

DONATIONS IN CLOTHING, &c.

Canada Four Corners, N. Y. A box, for Mr.

Charlestown, N. H. A box, fr. la. sew. so. of evan. ch. for Mr. Rowell, Sandw. Isl.	94 58
Craftsbury, Vt. A box, fr. juv. sew. so. and ladies, for Mr. Boutwell, Pokeguma,	25 50
East Haddam, Ct. A box, fr. cir. of char. for Mr. Riggs, Sioux miss.	50 00
Ellicottville, N. Y. A bundle, fr. sew. so. for Mr. Hall, Alleghany miss.	
Hasley, Ms. A box, fr. la. of 1st par. for Mr. Riggs, Sioux miss.	44 00
Hanover, N. H. Dried fruit, fr. Mr. Noble, for Alleghany miss.	
Medford, Ms. A box, fr. C. Stetson, for Miss Stetson, Dwight.	
New Boston, N. H. A bundle, fr. fem. benev. so.	11 30
Norwich, Ct. A box, for Miss Tracy, Choc. miss.	
Temple, N. H. Sub. sch. library, fr. cong. s. s. for La Pointe.	15 53

Unknown. Half barrel, for Mr. Ladd, Broos; a barrel, for Miss Dolbear, Choc. miss.; a box, for Mr. Rice, Sandw. Isl.

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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slate, shons, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.